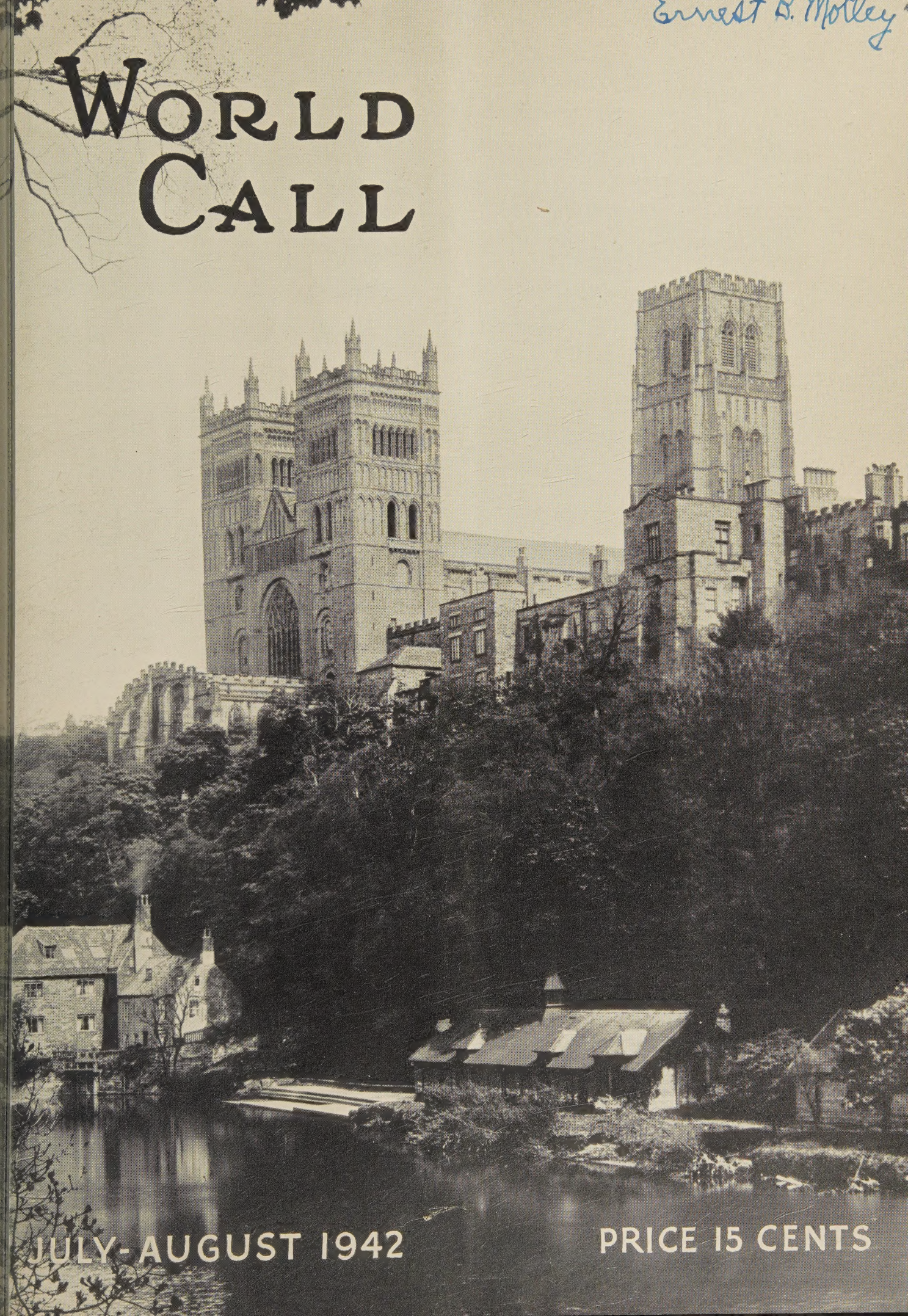
Ernest B. Molley

WORLD CALL



JULY-AUGUST 1942

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World Call

VOLUME XXIV JULY-AUGUST, 1942 No. 7

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Circulation Corner

WORLD CALL gets better and better. May it reach many more homes with its thrilling messages of victories in our Lord's work around the world. God bless you in this great work.

—MRS. B. F. SHOEMAKER.

Salem, Oregon.

Indiana Church Honors Men in Service

In the May 28 issue of *The Christian Builder,* the weekly publication of the First Christian Church of New Castle, Indiana, Robert T. Beck, editor, and pastor of the church, appeared the following announcement which may be of interest to other churches desiring to honor men and women in the service of their country. The announcement is reprinted in full:

Parents to Be Special Guests

Sunday we shall honor the men and women who have been called into the service of their country. Parents have received letters this week.

The names of those in service will be placed upon the morning order of service. The church wants to keep in touch with these young men and women.

Now the church paper goes to every one. Each quarter some special gift is sent, together with a copy of the "Upper Room."

Special Call—Adopt a Soldier

It is in the program of the church to send each one of these people away from home a subscription to the WORLD CALL. This paper would come every month with world news from the point of view of the church.

A subscription to the WORLD CALL in numbers such as this costs one dollar per year.

This special appeal is made to the membership of the church. Make at least one subscription to the "World Call" for a soldier. Let them know the home folks have them in their hearts and prayers.

Dr. W. W. Wright, chairman of our official board, reports that on his trip south one church was sending both the WORLD CALL and the *Christian-Evangelist* to each of its soldiers.

Come to Church Sunday

At the church service prayers will be made for our country, our men in service and for the church in these trying days.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published by The United Christian Missionary Society, Board of Higher Education, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman, John H. Booth, Genevieve Brown, J. Eric Carlson, John L. Davis, Mrs. R. A. Doan, Doyle Mullen, Virgil A. Sly, Mae Yoho Ward, Willard Wickizer. Space used by the Pension Fund is on a contractual basis.

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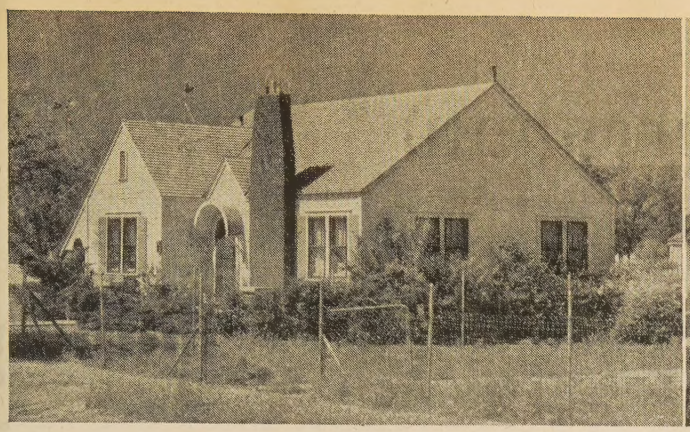

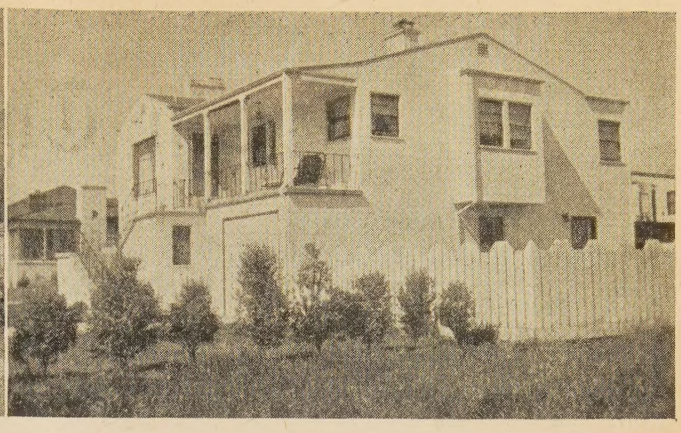

Christian Church Parsonages, Borger, Texas (left), and Vallejo, California

Every Church Should Have a Home For Its Minister

Since there is little demand for loans to aid in the erection of new churches, due to government restrictions, the Board of Church Extension will be glad to make loans to churches to acquire parsonages.

The beautiful homes pictured above were made possible by loans from the annuity funds of Church Extension.

An annuity gift to the Board of Church Extension will "kill two birds with one stone." First, it will pay the donor a good income for life—second, it will enable the Board of Church Extension to aid churches in buying homes for their ministers and families.

NEW ANNUITY RATES

The annuity rate is determined by the age of the donor, or his survivor (if younger), in accordance with the following age schedule, effective January 1, 1942:

30-39 years—2½%	60-64 years—5%
40-44 years—3%	65-69 years—5½%
45-49 years—3½%	70-74 years—6%
50-54 years—4%	75-79 years—6½%
55-59 years—4½%	80 years and above—7%

If interested mail coupon

BOARD OF CHURCH EXTENSION W C 7-42
Missions Bldg.
Indianapolis, Ind.

Gentlemen: Without obligation to me, please write me and explain fully your annuity plan.

Name _____

Address _____

Date of Birth _____

Survivor's Date of Birth _____

The Threshold

Our Cover

DURHAM Cathedral, pictured on the cover, in Northeast England, is situated on Hill Island overlooking the river Wear. One of the most marvelous features of the cathedral is the impressive grandeur of its appearance to the traveler approaching from any quarter. Soaring up as it were into the heavens, yet dominating by its protecting shadows the city around its base, the symbol most beautifully conceived of the affinity between earth and heaven, it is truly the noblest form of monument of ancient Norman design conceived by man.

Its foundations were laid in 1093. The main structure was finished forty years later. With other additions following through six centuries it incorporates many phases of the developing Gothic type of architecture, that is, the transition from the round arch to the pointed arch.

The towers of Durham have a stern military air such as no other English cathedral possesses. Durham Cathedral is "half House of God and half castle 'gainst the Scott." The Norman vaulting of the nave is the earliest and the finest in England.

A. F. WICKES, Advisory Architect.

Notice of Meetings

The Annual Meetings of the members of American Christian Missionary Society, Christian Woman's Board of Missions and The Foreign Christian Missionary Society will be held in the Swiss Room of the Pantlind Hotel, Grand Rapids, Michigan, at 4:00 P.M., 4:15 P.M., and 4:30 P.M., respectively on Monday, July 27, 1942. The members of these Boards, including the Life Members and Life Directors, are urged to attend.

The Annual Meeting of members of The United Christian Missionary Society will be held at 2:10 P.M., Wednesday, July 29, 1942, in the Civic Auditorium, Grand Rapids, Michigan.

The meeting of the Board of Managers of The United Christian Missionary Society will be held in the Swiss Room of the Pantlind Hotel, Grand Rapids, Michigan, Monday and Tuesday, July 27 and 28, 1942. The meeting will begin at 2:00 P.M. on Monday, will carry through Monday afternoon and evening, Tuesday morning and afternoon. Major problems in the work of the Society will be considered by the Board.

—HAZEL I. SCOTT, Secretary.

Recognition of the Dyes

Dr. Royal J. Dye, veteran missionary to Africa, and long-time field worker for the United Society, retires from active service August 31. Recognition will be accorded Dr. and Mrs. Dye at the Grand Rapids Convention at nine o'clock on the morning of Wednesday, July 29.

Foreign Relief

The Committee on Foreign Relief Appeals in the Churches, constituted jointly by the Federal Council of Churches and the Foreign Missions Council, commends the following agencies:

American Bible Society
American Committee for Christian Refugees
American Friends' Service Committee
Central Bureau for the Relief of the Evangelical Churches of Europe
Church Committee for China Relief
International Missionary Council
War Prisoners' Aid of the Y.M.C.A.
Y.W.C.A. World Emergency Fund

Famous Church Windows

Visitors to Grand Rapids at the time of the International Convention will be interested in knowing that in the Fountain Street Baptist Church are to be found some of the finest painted glass windows in the world. The inspiration for these windows and guidance for their original treatment came from the famous windows of the Chartres Cathedral, oldest of the Gothic cathedrals of France. The Fountain Street Church is in many respects a notable building. Its windows are probably its most distinctive feature.

World Call at Grand Rapids

The WORLD CALL "After Luncheon Hour" of the Grand Rapids Convention is announced for 2:00 P.M. Friday, July 31. The guest speaker will be Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America. Dr. Cavert will speak on "The World Call of the Christian Church." This will be one of the most significant sessions of the convention.

The WORLD CALL staff will have headquarters at the Pantlind Hotel and will welcome friends to the WORLD CALL booth in the exhibit hall.

Mrs. Bowman Elected

Mrs. E. M. Bowman has been elected to succeed her husband, the late Mr. Bowman, as a representative of The United Christian Missionary Society on the Board of Trustees of *Colegio Ward* in Buenos Aires.

UNIFIED PROMOTION DISCIPLES OF CHRIST

Emergency million FOR LIFE AND WORK

Emergency Million is making splendid progress. The report from the national office as of June 11 shows a total in cash and pledges of $624,000. This is a very gratifying increase over the amount reported in the last issue of the WORLD CALL which was $532,000. The leaders of Emergency Million are going to the Grand Rapids Convention encouraged by the response of the brotherhood in this movement to date. Plans are under way for next fall which will carry forward the movement to a successful completion.

* * * * *

At the May meeting of the Board of Trustees of the United Society appropriation was made of Emergency Million Funds in hand of $2500 to undergird the program of the United Christian Education Advance. The Advance has been a part of the appeal of Emergency Million and as funds are available additional support will be given this vital movement in our churches.

* * * * *

The United Society reports that it has set aside $30,000 additional for the use of the Committee on War Service. This is not additional money but the challenge was put up to the divisions of the Society to restudy the allocation of funds that they are receiving from Emergency Million and see if they could not make available a proportionate share of those amounts. It is a compliment to the spirit of the leaders of these divisions that this money was found. With great sacrifice and consideration for the immediate need of this urgent cause the foreign division provided $18,000; the home division, $7,000; and the department of religious education, $5,000.

* * * * *

A pastor in one of the churches in Kansas writes, "Emergency Million did something to me that amounts to a new spiritual experience." The goal of the church was $1,000 which seemed a rather discouraging amount. After the missionary had spoken at the Sunday morning service and there had been a conference of the church leaders at which time names for solicitation had been given, it was found that there were more persons to be visited than the workers could see. Three additional teams were appointed, one of men and two of women. One Wednesday night when the campaign closed the church had gone over the top. Such a demonstration on the part of the congregation increases the faith of the pastor in the goodness of his people.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor* Mrs. O. S. Murphy, *National World Call Secretary*

Contributing Editors

C. E. Lemmon Edgar DeWitt Jones James A. Crain John L. Davis

VOLUME XXIV JULY-AUGUST, 1942 NUMBER 7

Now Is the Time

ALWAYS there are those who call themselves "practical" and who scoff at men who dare to hope for a world that will not forever go on making the same suicidal mistakes of the past. To such scoffers all who in a world at war talk about the bases for a just and durable peace are foolish dreamers or worse. It was the self-styled "practical" people of this type who, following World War I, bore major responsibility for thwarting efforts toward the building up of a world organization which would make for peace and for the gradual removal by peaceful change of the obstacles to world understanding and cooperation. It is the successors of these "practical" men who may in our own day lose the peace for the friends of human freedom, no matter how crushing may be the defeat administered on the battle field to the forces which glory in their aggression and make virtue of the philosophy of dictatorship. All too many voices are urging us to forget about plans for peace for the duration.

Fortunately, there are other voices which call us in another direction. They are the voices of men of vision and hope and, we believe, they are the voices of the really practical men. Surely, nothing can be less practical than to pour out humanity's wealth of substance and of life without taking precautions lest such sacrifice shall again be in vain. Surely, there is nothing less practical than the assumption that wars must go on forever, except for intervals in which we get ready for war. People who profess this sort of a pagan philosophy and who think they are representative of human thought have no understanding of the real depths of human nature or of longings of mankind for a better way. It is good that the voices of prophets of this better way are coming to us today with increasing clarity and persuasiveness.

INCREASINGLY, men are giving expression to ideals upon which, and upon which alone, a decent world order can be built. President Roosevelt and Prime Minister Churchill were looking in the right direction—though not far enough—when they proclaimed their "Atlantic Charter." Chiang Kai-shek is right in his insistence that those same lofty principles outlined for the western world must be given equal significance and force in their application to the life of tomorrow in the Orient. Vice-President Wallace was still nearer the heart of our world problems when he spoke of this as the "century of the common man" and of the "march of the people" toward freedom. Mr. Sumner Welles of the American Department of State in a Memorial Day address gave further evidence of the concern of our responsible leaders for something more than a mere military victory.

To these voices, calling out for a peace which will endure because built upon the bases of universal justice and well-being through cooperative good will, let the voice of the church be added. *Now* is the time to plan for peace. To wait until the war's end will be too late. *Now* is the time for *practical* men to look to the bases of a peace which will endure because it is just.

Interest in Just and Durable Peace

COMMENT in the June issue of WORLD CALL on the necessity for "Making Delaware Local" has brought to our editorial offices comments and inquiries which indicate the presence of a genuine concern on the part of our readers that the Christian church shall have a worthy part in the building of a just and durable peace.

One question which has come to us from several readers is the simple inquiry of "How?"—What literature is needed? Where can we get the *Report?* What resources are available?

No one could wish for a more practical and helpful response. In every church there should be those who ask: "How?" "What are we to do about it?"

For the guidance of pastors, teachers and others who may organize study groups, we make the following suggestions as to a minimum of literature needed:

1. The *Report* of the Delaware Conference may well be regarded as the basic primer for study in this field. These findings are not to be looked upon as authoritative or final, but as the sober convictions of Christian students who have given much thought to the present needs of our disorganized world. This *Report* costs 10 cents (5 cents plus postage in lots of 50) and may be ordered from the Department of Social Education, Missions Bldg., Indianapolis, Ind.

2. Also available from the Department of Social Education at a cost of 10 cents is a valuable *Study Guide* prepared for leaders of young people's and adult groups organized for the study of the bases of a just and durable peace. In this are helpful statements as to purpose and background, a bibliography and discussion outlines for seven class sessions.

3. Leaders will also bear in mind that the nation-wide study in this important field is based on the work of a Commission of Christian leaders under the auspices of the Federal Council of Churches and headed by the distinguished international lawyer, John Foster Dulles. It is well for local church leaders to keep in touch with the Commission and to become acquainted with its literature. Inquiry may be made of the Commission to Study the Bases of a Just and Durable Peace, 297 Fourth Avenue, New York City.

We mention here only a minimum of the rich material available for studies such as many churches are now carrying on or contemplating. Other suggestions are included in the *Study Guide* and may be had from the office of the Commission.

We suggest to the readers of WORLD CALL that they make their own contribution toward "Making Delaware Local" by ordering literature and helping organize discussion groups *now*.

Religion in a National Mold

AMONG the many books now being published by news correspondents one of the most serious is *Japan: A World Problem** by H. J. Timperley, an Australian who spent twenty years in the Orient writing for the Associated Press, the *Christian Science Monitor* and the *Manchester Guardian*. Unlike many such books, this volume was not hastily put together for the "war market." Timely though it is, the research and gathering of material began six and seven years ago. It is well documented and is supported by an inclusive bibliography. Acknowledgment is made by the author of indebtedness to many friends who helped "with constructive criticism of the book in various stages of preparation—particularly Dr. M. S. Bates and Mr. Harry B. Price." This reliance upon the counsel of so careful a scholar as Dr. Bates will favorably predispose the readers of WORLD CALL.

Timperley opens his volume with an excellent statement of the "Background of Bushido." In this summary he draws a graphic picture of the development of the feudal-military order which was Japan's social and political system through most of her known history and whose strong influence still persists. A particularly interesting thesis of the author is that, while Japan has borrowed many things from abroad, she has been no blind imitator, but has chosen and readapted that which fitted into her national philosophy. This process he sees both with respect to imported Chinese culture in earlier days and western influences in more recent times.

IN OUR opinion, Timperley rather overdoes the idea of readaptation as he applies it to Christianity. We do not question the accuracy of his references and quotations. Indeed, we have in our files what we regard as an even more naïve example than those he cites. But we think none of these is fairly representative of Japanese Christians. We wonder if the statement of a Japanese pastor of his belief that "Japan is ordained as the Kingdom of God" might not be matched by similar nationalistic statements in the West. And if the recent "discovery" in Japan of the tablets of the Ten Commandments differs essentially from Joseph Smith's "discovery" of the Book of Mormon or from the "discovery" in so many sections of the world of bits of wood which are reverently regarded as parts of the cross on which Jesus was crucified.

Our own choice bit of literature is an article by a Japanese Christian who in 1888 helped found the Y. M. C. A. at Tokyo Imperial University. In this article the scholarly author "proves" that the prophet Isaiah had the emperor Simmu in mind when he pictured the birth of a son destined to rule over his people and to be a blessing to the world. According to this writer, to recognize "the Emperor Simmu and Jesus Christ as incarnate Lords" will usher in humanity's golden age. But such childish twisting of the Scriptures is not peculiar to the Japanese. We have on occasion in America been waylaid by enthusiasts bent on bringing all to an acceptance of some weird interpretation of "prophecy." According to one such recently publicised interpreter, a certain A. Hitler was scheduled for suicide May 17 last.

To say that Timperley has overstated his case at this point is not to underestimate the value of his book. It is simply to remind ourselves that discrimination should attend all reading—even the reading of editorials. Neither is our comment intended to deny or belittle the tendency to put religion into national molds. It is a tendency recognizable both in Japan and in western nations. But it does not tell the whole story. And the whole story needs to be told—the story of a world-wide Christian fellowship which surmounts all barriers of race and nation. To this fellowship, we believe, the future of humanity belongs.

"Arrears of Ignorance and Indifference"

THERE is a particularly arresting phrase which Dr. M. Searle Bates uses in his article on "Day After Tomorrow in the Orient" in this issue of WORLD CALL. Commenting on our easy acceptance of tin and rubber and other products of the Orient without troubling to inform ourselves as to the peoples from whom they come, he exclaims: "What arrears of ignorance and indifference are piled up against us!"

Ignorance is not bliss; it is sin. Our "arrears of ignorance and indifference" carry heavy penalties from which there is no escape. Already we are making payments. And the installments have accumulated. And there is no way out except the way of knowledge and concern and understanding. A first duty of American Christians in these times is to try to understand what is happening in the Far East and what is going to happen there and how it concerns us and all mankind. Nowhere have we seen this duty more clearly and convincingly stated than in Dr. Bates' article.

**Japan: A World Problem* by H. J. Timperley. John Day Co. $1.75.*

One Church Looks to Its Youth

By A. C. BROOKS

EDITORIAL NOTE: In our May issue attention was directed to "The Weakest Link" in the chain of forces supporting the spiritual reserves of our young men in military camps, that link being the local church. Many churches are, of course, ministering well in this field. Since it is not possible to discuss all such programs, we have asked A. C. Brooks, pastor of First Christian Church, Frankfort, Ky., to outline here the fine ministry of his congregation to its men in service.

THE church is bound together by indispensable ties of Christian love. These ties are to the church what steel girders are to a building or what flying buttresses are to temple walls. Break the girders or undermine the buttresses and the building collapses. The church is commissioned to create and maintain ties of love and fellowship both locally, within the nation, and among the nations of the earth. Ties of faith, hope and love are of special importance in periods of anxiety and stress. When the world is at its worst the ties of Christian fellowship between God and man and between man and man must be at their best.

A. C. Brooks

It has been the peculiar mission of Christians to "stand fast in the faith" when the nations have been under strained relations. When the going has been hardest in every other sphere the church has received more appreciative response to its efforts. How true this is today. The church is faced with unusual possibilities for lasting services to individuals scattered throughout the nations as well as within various camps, military and otherwise, in the homeland. Young men away from the home church, whether conscientious objectors, soldiers or defense workers, need to feel that the prayers, interest and love of their own church follow them even unto the uttermost parts of the earth; that the ties of fellowship are unbroken.

In First Christian Church, Frankfort, Kentucky, we are striving to meet this need. The young men, some sixty-odd in number, who are away because of the war receive *The Upper Room* devotional booklet each quarter from the Philip Fall Memorial Library of the church. The librarian, Mrs. Robt. R. Gum, writes to each of the boys regularly. She keeps a bulletin board in the library with the names and addresses of all of our boys for the convenience of those who may wish to write them. A scrapbook is also being made in the library which contains pictures, news articles and letters from the boys that are of special interest. This book will be kept as a permanent record of interesting current happenings.

The Women's Council has also divided the names of all of our boys among the circles, and members of these circles regularly write letters and send boxes containing many gifts of food, candy, toilet articles and cigarettes. Each circle is responsible for the remembrance of all birthdays, anniversaries or special occasions that are of interest to the boys assigned to it. It cheers our hearts to get letters of appreciation from the recipients of these services of love.

In addition, the minister mimeographs a sermon about once a month and sends to each young man. He also writes a personal letter to each man at least once a month and in some instances oftener. These letters go to all parts of the United States, the Canal Zone and abroad where communications are possible. Expressions of appreciation assure the writer of the tremendous value of these contacts. The boys write about how they stand in line anxiously awaiting letters from home.

A second lieutenant, at home on furlough a few days ago, remarked to the writer: "You will never know what it means to the men in service to realize that the church at home is interested in us and is keeping in touch with us. It makes us do our work better and helps us to keep up our courage." Letters with statements such as the following are typical:

"Give my regards to all the fine people of our church and let them know we are still keeping faith."

"I appreciate very much your letters and the interest you have in all of us. You can rest assured all of us here are doing our part to make this a better place in which to live. If the powers that be do not make the same mistake that was made after the last war, we may achieve a just and democratic way of life. The army and navy cannot do that job, though we can win the war, but it is up to the people and particularly those of responsibility to write the peace and that is where the true and final victory lies."

"I'll try to hang on to those Christian ideals even though there are a few temptations."

"I sure do appreciate your letters for they make me realize what is back home worth fighting for."

"Write soon and keep up the work of getting people to realize that we have God to think of first before ourselves."

"I don't know how I'll ever be able to thank you and the members of the church for everything you've done for me and my family."

Prayers for the boys are always offered at each worship service in our church. We are convinced that we can do no less than keep alive the ties that bind our hearts in Christian love. This is not only our duty as Christians but our high privilege in these days of stress and strain.

Day After Tomorrow in the Orient

By M. SEARLE BATES*

REOCCUPATION of the territories the Japanese have invaded—that is the slogan for tomorrow. But the clock will not be put back. The Orient will never again be what it was, and only those who recognize the tremendous changes of this era will be able to play any significant part in the New East.

For four hundred years from the Portuguese landing upon India, men from the West extended by force and by skill their profitable dominion from the Indian Ocean to Kamchatka. More or less sullenly, more or less consciously, the various eastern peoples had to yield to the aggressive, race-proud white man. China, Japan, Korea and Thailand were not directly ruled; but for decades they were largely controlled in the things that mattered for the western profit-seekers, and China and Thailand still show deep marks of foreign requirements.

Japan was first to assert full independence, gained through a program of modernization aimed for military strength. She took Formosa and Korea from China (1895), then drove back the Russians and established herself in South Manchuria (1905). A thrill went through the Orient, stimulating youthful minds and spirits in India and in China, with results that show in the attitudes of leading statesmen today: those same youth risen to responsibilities for their peoples. The white Westerners can be beaten by the downtrodden races of the Orient, if only the men of color will master the organization and the guns, which were for so long on one side of the relationship. America had been friendly to Japan, and England formed a Japanese alliance against Imperial Russia.

From that day to this, Japanese pride and ambition have gone forward in resentment against western empires in the East, against the racial barrier maintained both in practice and in principle, against the specific checks which western interests have placed in the way of Japanese supremacy in East Asia. The Japanese people have idealized their conquest of their neighbors as a mission of stable organization confronting the communism of the ancient foe—Russia; and as a necessary step toward the liberation of all Asiatic peoples from western imperialism. Now their great efforts have won stupendous success, which cannot easily be reversed.

The Japanese picture of the racial struggle corresponds well enough to the experiences and the feelings of many millions in neighboring lands. Only the colossal brutality and exploitation of the Japanese themselves in Korea, Manchuria and China, which at least in their economic aspects are being extended to the southern mainland and archipelagoes, subdue for this period the resentments of the peoples of those regions against western interlopers. Most Indians, who have had long and manifold experience of white imperialism (relatively decent as it has been in recent decades), are more keenly conditioned against the superiority of the British whom they have seen, than against the arrogance of the Japanese whom they have not seen. There are many partial mitigations of hostility toward the West, some of them due to Christian effort: such as among elements of the Filipinos, some of the Javanese, some of the Chinese, a few of the Indians. But we Westerners tend comfortably to exaggerate the atoms of good feeling, and to ignore the inevitable harvest from our collective greed, ambition and race discrimination, past and present.

Where do things stand now? Misunderstanding or ignoring the recent development of other Asiatic peoples, the Japanese have once again taken a heavy crack at China, in widening their bases for the big push against the West. The results are history. All the billion people of the Orient have seen the western forces driven from lands they have profitably ruled for centuries, or for shorter decades of glory. They have learned that French, British, Americans, Dutch, even three nations of them combined in partial alliance with the Russians, and assisted by the Chinese and local resources, are unable to defend their domains and interests against a fraction of the Japanese power. The generals we Americans have put in the field are prisoners or fugitives, as seen from the Orient. The western collapse is almost too pathetic to be impressive. No future reversal will obliterate this experience from the minds of two generations.

If the expected military recovery is achieved for the United Nations, it will be with great debt to the Chinese, and probably to the Indians, the Filipinos and other Easterners. China and India will have deeply increased their self-reliance, their economic independence, their determination to play their own parts in world affairs. Insofar as they will have become tougher against the Japanese, they will be tougher against any and all nations who mistreat them or who act against their interests. If you want good supporters in this war, you want those who will maintain their independence to the full against all comers, including yourself. Vigorous nationalism is not the

Cooperative tannery project on West China Campus

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University of Nanking summer service corps resting on the way

whole answer to the world's problems, but it is a stage of progress for those who have been subject to the warsome rivalries of empire. China and India will probably be well on the way toward strength, certainly so if they can have a goodly period of peaceful progress in a decent world setting. The smaller and in some cases less advanced countries of Southeast Asia will need international protection, probably in an association that might grow into an adequate federal state.

Let us not deceive ourselves with our own slogans of "the arsenal of democracy," and with our pride in lend-lease generosity. Our total aid to China has been very slight, and to date it has been heavily outweighed by four years' provision of the oil, steel and other materials by which the Japanese war machine moved and multiplied. The saying goes in Washington that through a whole critical year the initials OPM meant to the comrade nations defending us, simply: "Oh, Promise Me." Only remarkable stamina and steadiness of mind in high Chinese quarters can keep any confidence that we will do our part in the war that has already cost others so terrifically. We must not be surprised if there are serious clashes of attitude among the United Nations, for which our long-cherished casualness and overconfidence will be considerably responsible.

We need not rush into foolish emotions about inevitable racial war; nor into sentimentality about the virtues and capabilities of all our eastern friends (who are unfortunately human like ourselves); nor into paralyzing regrets that never again can western interests participate in the politics and the profits of the Orient. But we had better take seriously the fact that, in war or in peace, a billion people cannot be counted upon as allies or partners or friends, if we insist on determining their destinies and on treating them with discrimination and contempt. Our future is inevitably interwoven with theirs. Shall it be a destiny of helpful intercourse, organized for peace? The alternatives are stark.

We hardly know the names or the homes of some of the peoples from whose lands we insist on taking tin and rubber at whatever cost. What arrears of ignorance and indifference are piled up against us! But here is one of the aspects of the world crisis in which our missions should save ourselves, whatever they may do for the heathen. Church folk can well know, in relationships grounded upon eternity, these our brethren to whom tragedy has brought us near. And if we really *know* them as members of the Family of God, with personalities as significant to him as are our own spirits, there will be an end to exploitation and to contemptuous treatment. Contrariwise, so long as we are indifferent and exclusive, our professions of Christianity are lies.

The opportunities of cooperation for peace, for just economic interchange, for cultural advance to our mutual enrichment, are at hand. By missionary and other labors in constructive service, China, India, Japan, the Philippines and other oriental lands have helpful ties with us, ties that need strengthening against fearful strains that now are or may come to be. Cultural, economic and national interests fortunately do not coincide with racial lines. If we put our hearts right and keep our heads on, we could use this fortunate alliance with varied oriental peoples to make great progress against our dangerous stupidities of race prejudice.

The humanity and the wisdom of the free spirits of the East have risen above what they have suffered from white imperialism, and deserve far greater support from our acts than they now receive from our words. Chiang Kai-shek's farewell message to the Indian people as he concluded his visit in February last, spoke as follows:

"Should the anti-aggression front lose the war, the civilization of the world would suffer a setback for at least one hundred years, and there would be no end to human suffering. I venture to suggest to my brethren, the Indian people, that in this most critical moment in the history of civilization our two peoples should exert themselves to the utmost in the cause of freedom for all mankind, for only in a free world could the Indian and Chinese peoples obtain their freedom."

The great philosopher-poet Tagore wrote in 1938 in reply to the Japanese poet Noguchi: "When you speak, therefore, of 'the inevitable means, terrible it is though, for establishing a new great world in the Asiatic continent'—signifying, I suppose, the bombing on Chinese women and children and the desecration of ancient temples and universities as means of saving China for Asia—you are ascribing to humanity a way of life which is not even inevitable among animals . . . You are building a conception of Asia which would be raised on a tower of skulls. . . . The doctrine of 'Asia for the Asiatics,' which you enunciate in your letter, as an instrument of political blackmail, has . . . nothing of the larger humanity that makes us one across the barriers of political labels and divisions." Tagore was technically a pagan. If we Christians are to excel his world-view, it will mean a revolution among our rank and file.

Don't Let It Happen Again

By CHARLES O. HOLTON*

A FEW years ago our churches enjoyed one of the finest credit ratings possible. If a church wished to build, remodel or make needed major repairs, it was an easy matter to go to the nearest bank or savings and loan association and secure the necessary funds. In most cases all that was required was the signatures of the trustees representing the church. At that time lending agencies considered church mortgages the finest loans they could make, but today, the picture is different.

—*Kindred Photo*

Charles O. Holton

A minister and a trustee from one of our leading churches in a nearby city came into our office in Indianapolis one day, asking if they could borrow $7,500. They informed me they had tried to obtain this money from every bank in their own city and the surrounding territory, but the banks, without even investigating, informed them they were not making any new church loans.

Here was a church worth over $50,000, with over three hundred families represented in its membership; a budget of $9,000 and with no indebtedness of any kind. They were badly in need of a new roof and a complete new heating plant. A contractor had made them a good price for the work, but he had to be paid in cash. In spite of the good financial standing of the church and that they needed this money immediately, they found it impossible to borrow the required amount. This same incident, to my knowledge, could be duplicated a goodly number of times through the United States.

Why Was Credit Rating Lost?

Now, why, in a few short years, has the credit rating of our religious institutions been so destroyed?

One of our local bankers related an experience which explains the situation in part. When the depression was at its height, this church with whom they had a mortgage, came to him and explained their difficulties in making payments. The banker, realizing that conditions were abnormal, and being a church man himself, agreed to make a reduction on the loan by taking a certain amount off their mortgage. He felt he was really doing the proper thing and was not impairing the credit of the church by this adjustment. However, since then, the church has had three changes of administration and within thirty days after each change an official of the church visited this banker asking for additional reductions on the mortgage even though it was being paid up to date. The last visit by a church official was about six months ago, when he asked that if within two years the church raised one-half the amount due, the bank would cancel the other half. It was simply a case of asking the bank to bribe the church to pay off its loan. Needless to say, this banker is not interested any further in church mortgages.

It has been fairly accurately estimated that by the end of the next four or five years, our churches are going to need in the neighborhood of forty million dollars for remodeling and major repairs. This sum does not include new buildings. Most of this work will have to be delayed until materials again become available. Now what can we, as churches, do to re-establish our credit with lending institutions so that when the necessary time comes we may secure this money for our needs?

One of the major objectives of the church now indebted on a mortgage should be to pay this mortgage off at least within the next five or six years, and one of the first steps we can make toward this goal, is by going to our friend, the banker, or whoever has our mortgage and being very frank with him. If the mortgage is delinquent, then tell him you know you have been behind in the past, but that your church wishes to re-establish its credit standing in his institution; that you are not there to ask for any special favors, but to tell him what plans you have for paying off this loan. The surprised look on that banker's face will be wonderful to behold, for generally in the past when any church official visited the banker, it was either with a sad tale of woe, or to ask for some concession on the loan. If this bank should be carrying four or five church mortgages, and if within three or four weeks an official from each church visited him with their plans as to how they were going to pay off their loan, he would begin to take a new interest in the church and in its problems and would be willing to cooperate in the future with any plans which the churches may have.

We must stop asking for future concessions or reductions on church indebtedness. Every time a church official goes to the banker and asks for these concessions he is hurting the credit rating of every church in the United States.

Future Plans

As mentioned before, our churches will need in the neighborhood of $40,000,000 at the end of the next five years for remodeling and repairs. If your church is fifteen years old, it will probably be necessary for you to spends hundreds or thousands of dollars in this manner and it will be necessary to have quite a bit of it in cash.

Today, our churches are receiving greater income

(*Continued on page* 10.)

*Mr. Holton is manager of the Church Loan Department of the Railroadmen's Federal Savings and Loan Association, Indianapolis, Indiana.

Church Extension in Emergencies

By JOHN H. BOOTH*

NEARLY fifty-five years ago the Board of Church Extension was organized by Disciples of Christ to meet an emergency. It was a day of great migration to the West. Under the old American board evangelists were sent into hundreds of new communities. Churches were organized but left to meet in private homes, store buildings, theatres and school houses. Before the brotherhood realized what was happening, 1,628 organized churches were without homes in which to worship and work.

Dr. John H. Booth

One year after the Board began its work the first section of the Indian Territory of Oklahoma was opened. Church Extension was on the job first in Oklahoma City, then in Guthrie, Kingfisher, El Reno and other towns in that area. The great churches in those towns today are the children of the American Society and the Board of Church Extension.

The Cherokee Strip

Five years after the organization of the Board, the Cherokee Strip of the Oklahoma territory opened. By that time Church Extension had hit its stride. George W. Muckley, the young, vigorous and statesmanlike secretary, bought a Kentucky race horse and turned it over to E. F. Boggess, who was then pastor of our church in Guthrie. Mr. Boggess rode the horse over the prairies daily, training him to be off at the crack of a pistol, to jump gulleys and other obstacles. On the day of the opening, at high noon on September 3, 1893, Boggess was lined up on the border of the Strip with tens of thousands of men and women who were there to make the race for homes in the new country. When, by order of the Secretary of the Interior, cannons placed along the border were fired, the horse and his rider were off and quickly in the lead. Soon Boggess was within the newly surveyed townsite of Perry where he located a corner lot in the name of the Board of Church Extension. Upon that lot today stands the First Christian Church of Perry. From there he traveled on and with the aid of Church Extension money bought up relinquishments on lots in many other towns upon which today stand Christian churches. The emergency was met. Oklahoma now has 331 churches with a membership of 80,427. Church Extension's records show 364 loans totaling three-quarters of a million dollars. The work in Oklahoma is typical of all the western states.

More Adequate Buildings

Most of the aid in the early days went to help build small churches in the rapidly growing West. But after a quarter of a century of pioneering and to meet a different type of emergency the Board began to help *rebuild* churches for the second generation of Disciples in the cities—to build larger and more adequate structures. A modern program of religious education was now under way. To house graded and departmentalized and growing Sunday schools, new and heavy demands were laid upon the Board. This emergency was met.

Bureau of Architecture

During the period of rapid growth of congregations and Sunday schools our brotherhood thought little of church architecture. We had in our churches all types and styles of architecture. Indeed, most of them had no style—neither things of beauty nor of service. Church Extension met this emergency by setting up in 1922 a Bureau of Architecture. A. F. Wickes was called as the Advisory Architect and still serves the brotherhood in that capacity. His contribution to a more churchly architecture and to the erection of buildings more adequate to meet the needs of religious instruction is immeasurable in its spiritual values.

The Depression Years

The years of the depression presented the Board with its greatest emergency. Few loans were made to erect new buildings; but in eight years 309 loans, totaling $2,198,000, were made to save church properties from mortgage foreclosures. These properties represented brotherhood investments totaling $8,932,000. Church Extension loans not only saved these properties but, in many cases, the very lives of the congregations.

Put to it to meet this unprecedented demand which came when most of its own loans were frozen and when collections were at their lowest level, the Board met the emergency by using its good credit and borrowed about one-half million dollars.

An emergency faced the Board at this time also with its own loans—those made previous to the depression. Principal funds were frozen. Interest piled up on hundreds of loans, the morale of congregations fell, many were ready to give up and turn over their properties to the Board to settle their mortgages. This emergency was met. The field staff was more than doubled. Five men were put into the field to serve the churches in every way needed. They held evangelistic meetings, conducted financial campaigns and gave encouragement, counsel and advice. During this period the Board also underwrote the salaries of many ministers of churches with loans. At one time 65 preachers were on the payroll. This kept open doors

*General secretary of the Board of Church Extension.

of many churches and kept the congregations alive. In addition to its contribution of service, the Board's loss in capital and interest funds—losses to the Board, but a life-saving contribution to hundreds of churches—amounted to over one million dollars. The emergency of the depression was met.

Today's Emergency

Today the Board faces an emergency brought on by the present war. The building of new churches has stopped dead in its tracks. The increased income of the people has made it possible for churches with loans to meet their payments, not only when due, but frequently in advance of due dates. This creates a new and acute problem which the Board proposes to solve by serving the brotherhood in a new field and with a change of emphasis geared to the times.

Thousands of our churches do not have homes for their preachers. This, we believe, is the time for churches to buy parsonages—houses already built—for their ministers. Church Extension stands ready to help finance such purchases. The Board is also in a position to take over debts now being carried by commercial agencies. Many churches are in the process of refinancing their loans through Church Extension.

In 100 of the largest industrial and military centers located in 27 states, the Board has already made loans to—or promised loans to—88 congregations. The Board's charter does not permit outright gifts to churches in any of these centers; but it has aided and is aiding many of these churches with the services of its staff in helping to raise funds for building purposes and in making adjustments on payments.

Today then, as throughout all its years of service, Church Extension stands ready as a brotherhood agency to adapt its program to meet whatever emergencies confront the churches. This is the duty of the Board of Church Extension; this is its joy.

Don't Let It Happen Again

(*Continued from page* 8.)

than ever before. There is a tendency on the part of church officials to spend the money as fast as it is received, no thought being given to the setting up of a reserve fund to take care of adjustments that are bound to come in the future.

There are several ways in which this can be done. For instance, a church in Indianapolis made a survey of its building, estimating the repairs needed at the end of five years. It was found the heating plant would last just about that long. The church would need redecorating inside and out. Also the roof was beginning to show wear. As nearly as could be estimated, the repairs would amount to about $12,000.

When some of the leading men of the church came to my office for advice we suggested that the members start buying Defense Bonds in the name of the church and that as fast as they were accumulated bring to us and put them in our vaults for safe keeping. They plan to raise $1,000 a year through this method and we will gladly lend them the additional $7,000 when it becomes possible for them to make the necessary repairs. Meanwhile, their bonds are drawing close to three per cent interest.

It would be fine if every church would estimate, as nearly as possible, the cost of its repairs or improvements at the end of the next five years and would start to save some of that money now. Then, when the time comes for the actual work, you may go to your loan agency and say—"Here, Mr. Lender, during the past five years we have deposited so much money in your institution. We have shown you what we can do. Will you lend us the balance to complete this work?" In our institution, the answer would most certainly be "Yes," and I believe other lending institutions will feel in the same receptive mood.

Indebtedness on churches today runs in the neighborhood of one billion dollars. This is a large sum. What are we going to do with it in the next five years? Are we going to let it drag on to the detriment of our churches, or are we going to step in and wipe it out? Now is our opportunity. In spite of this war, we are in one of the greatest stages of prosperity this country has ever known. In spite of requests for donations and heavier taxes, we are going to have more money available for religious causes. Will the church have the courage to ask for a greater percentage of this? Will it make every effort to pay off old indebtedness, or will it go along thinking in terms of so-called depression years? Personally, I have more faith in our churches.

The church never had a greater opportunity to reconstruct itself financially and morally than it has at the present time. People are going to look more and more to it for consolation and help in these trying days. We must put a foundation under our religious institutions which nothing can possibly rock in the future.

A Summary

A summary of our advice to churches would include the following:

1. If you have a mortgage or other indebtedness, pay it in full as soon as possible.
2. Determine as nearly as possible the repairs needed on your church in the next 5 years. Estimate the cost.
3. Add at least 10 per cent to your budget as a sinking fund to be used only in extreme emergencies.
4. If planning extensive repairs or remodeling, begin *now* setting aside a fixed monthly sum in cash, defense stamps or bonds.

Don't Let It Happen Again

We thought there would never be a financial crisis in our churches—but there was.

We thought we could always pay our bills—but some of us couldn't.

We thought we would never have to cut the budget—but we did.

We thought our missionary fund would hold steady—but it hasn't.

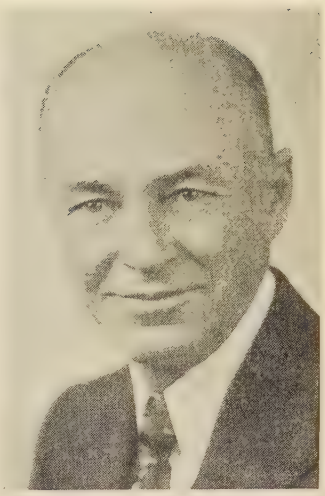
We think there will not be a period of adjustment after this war—but there will.

We thought it could not happen here—but it did.

Don't let it happen again.

Discovering the Negro

By J. L. CLARK*



Dr. J. L. Clark

THE census shows that the total population of the United States in 1940 was 131,214,870. Of that number, 12,865,518—or roughly one in every ten—were Negroes, approximately ten millions of whom were in the South; two and three-quarter millions, in the North; and 200,000 in the West. The state of New York has half as many Negroes as Georgia, the "blackest" state in the Union. Pennsylvania has slightly fewer than Delaware, Maryland, and the District of Columbia combined. Ohio, with approximately the same total population as Texas, has half as many Negroes as that former slave state. There are nearly 12,000 of them in Colorado, 15,000 in Arizona, and 125,000 in California; while Connecticut has 32,000, Massachusetts, 55,000, Missouri 245,000, and Illinois a total of 387,000.

Not Solely a Southern Problem

The wide distribution of the Negro population indicates that the so-called "Negro problem" of the United States is no longer solely a Southern problem. In disillusion, discontent, and distrust of the white man's "solution," Negroes have gone to the far corners of the country, always to find, as they say, "the back of the white man's hand against them."

Despite the fact that the Negro came to America with the first white men who entered this continent, and that he has contributed definitely to the development of American civilization; despite the fact that the Negro has become a part of the population of every section of the United States, it is only recently that he is being discovered to be a citizen rather than a chattel.

Democratic Party Discovers the Negro

The Democratic Party has discovered the Negro as possessing potentially sufficient power to win elections. In three national elections of late years that party, for the first time since the War of the States, won his vote. From this point forward political organizations will be bidders for his support. The chief restraints upon his exercise of the franchise are the poll tax requirement in certain states and the restrictions of the Democratic Primary. These devices, the most effective means of disfranchisement of the Negro, are giving way before political expediency. Contributing also to the changing situation are certain decisions of the Supreme Court. May 26, 1941, the Court held that the federal government has the power to regulate primaries in states if the selection of members of Congress is involved.

The Courts Discover the Negro

Other recent Supreme Court decisions which overrule Southern state courts and Federal District Courts have been favorable to the Negro. Among them was the decision in 1938 in the case of Lloyd Gains vs. the State of Missouri, requiring that states must provide equal educational opportunities for all its people. Likewise, in November of that year, in a case from Anne Arundel County, Maryland, and in June, 1940, in the case of Melvin O. Alston vs. the Norfolk, Virginia, School Board, the Court held that salaries for white and Negro teachers must be equal. In April, 1941, in a case in which the Pullman Company was involved, it was ruled that public carriers must furnish for Negroes the same accommodations furnished for others.

As early as 1932 the United States Court of Appeals for Maryland set aside the death sentence of a Negro on the grounds that he was deprived of his Constitutional rights because no Negroes were on the trial jury. In 1935, the death sentence in the famous Scottsboro case was reversed because "Negroes were systematically excluded from grand juries and trial juries." In November, 1940, the Supreme Court reversed the state courts on an appeal from Harris County, Texas, because racial discrimination had resulted in the exclusion of Negroes from the grand jury, which practice, said the Court, "is at war with basic conceptions of a democratic society and a representative government." In a unanimous opinion written by Justice Black, handed down in February, 1940, the Supreme Court reversed the verdict of the Florida courts on the grounds that the plea of guilty was forced from the accused through fear, intimidation, and torture.

It will doubtless be many years before public opinion in some sections approves the decisions of the higher courts and guarantees justice to the Negroes in the lower courts. Nevertheless, it is heartening to the colored citizens of the United States to know that their Constitutional rights have been defended by the highest judicial body of the land, and that in certain types of cases in which those rights are involved, legal victory is assured.

Education Discovers the Negro

The Negro is being discovered also by the leaders in education. In practically every college and university of the South, courses in racial adjustments are being offered. In those circles recognition is willingly accorded to Negroes who have achieved distinction in science, art, music, literature, law, medicine, theology, physical prowess, or other fields of endeavor. As

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early as 1936, the leading universities of America had conferred the Ph.D. degree on 136 Negro scholars, and 155 of them had won the coveted Phi Beta Kappa key. The editors of *Who's Who in America* have discovered 100 Negroes worthy of inclusion in that publication. Through the deliberations of the Conference on Education and Race Relations, and other activities sponsored by the Southern Commission on Interracial Cooperation, state superintendents of public education of the Southern states, college and university deans, and directors of schools of education are coming to face courageously the problems of administration of a dual educational system.

Social Welfare Discovers Negro

Regional and state welfare associations are recognizing the value of the contributions which are being made in the field of social welfare by professionally trained Negro social workers. They are being welcomed to the councils of those societies. By the regulations governing the Texas State Welfare Association, that organization is prohibited from holding its meetings where segregation is enforced. Agreeable to that condition, the Rice Hotel of Houston, Texas, was host to the Association's annual four-day convention in March of this year. The Texas Commission on Interracial Cooperation, an affiliate organization, provided the program for two sectional meetings which were well attended by representatives of both groups.

Southern Legislatures Discover Negro

The legislatures of the Southern states have responded to the needs of the Negro, and in addition to providing funds for the maintenance of Negro state supported educational and eleemosynary institutions, are appropriating funds to assist in defraying the expenses of Negro students who are forced to go outside of the respective state to secure professional or graduate training.

Washington Discovers the Negro

Perhaps the discovery most significant in its ultimate bearing upon the Negro's general welfare, however, is his discovery by Washington. Because he represents the most underprivileged class among our citizens, the Negro stands to receive the most benefit in social and economic advance from the New Deal as its measures are consolidated and adjusted to post-war reorganization.

Bewildered by Attitude of Church

Enheartened by the recognition of his rightful place in the body politic and among the educational and humanitarian agencies, the Negro is yet discouraged and bewildered. He does not understand the attitude of the white church toward his problems. He realizes that by it his presence and power have not been discovered. To the great mass of its membership, he is the same, benighted, superstitious, "half savage, half child," of the days of bondage. He is conscious of the fact that in its program of achievement the white church manifests no deep sense of responsibility for the welfare of the Negro; no great concern that the grave racial problems of America be solved in the Christian spirit. With regret it must be admitted, the church has no program to rectify the unequitable provision of educational opportunities or to assist in the adjustment of the unfair distribution of public educational funds. No adequate organized effort springs from the church to secure for Negroes economic justice or fair trial in the courts. There is no really sensitive church conscience upon the crime of lynching.

To the Negro the white church is a "Jim Crow" institution. He is not asking to sit in white pews nor to occupy white pulpits; but he wonders why, in the spirit of a common Christ, he does not receive his white Christian brother's cooperation in the solution of common problems. This cooperation can be had without compromise of position or surrender of ideals. The pattern has been set by the Commission on Interracial Cooperation, which has been described as "an experiment in good will." By it problems affecting both groups are considered jointly in the spirit of mutual helpfulness. Communities, Chambers of Commerce, and other secular agencies, have found the method good. The white church in its failure thus to recognize the Negro is less wise than these and similar bodies—if not less Christian.

Negroes of today are anxiously watching to see whether the white church really believes the faith which it professes. As the Reverend J. McConnell Richards has aptly said, "Russia outlawed religion largely because the lives of the churchmen in that nation had manifested so little of the spirit of Christ. What tragedy if this least privileged mass in America should some day turn its back on Christ because of what it sees in us."

Negro Church Leaders

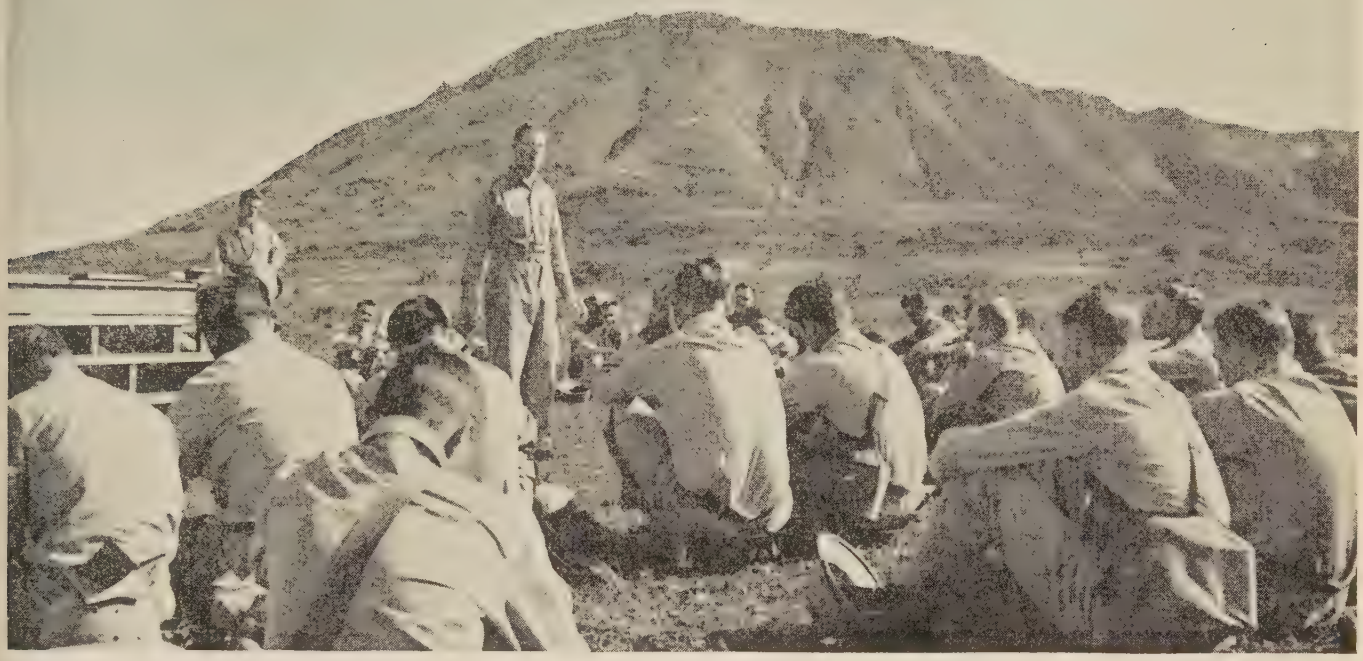
From Dr. F. W. Burnham, of Richmond, Virginia, comes the picture at the right of a group of Negro church leaders who participated in the 4th annual National Conference of Church Leaders (interracial) held at Virginia Union University in Richmond April 15-16.

From left, seated: Mrs. J. H. Kyles, A. M. E. Church Zion, widow of Bishop Kyles; Mrs. Christine S. Smith, pres. A. M. E. Women's Missionary Society; Mrs. Nannie H. Burroughs, sec. Women's Auxiliary, Nat'l Baptist Convention.

Standing are Dr. Buford H. Gordon, A. M. E. Zion editor; Dr. James B. Adams, Baptist pastor, Brooklyn; Dr. C. D. Hubert, Morehouse College; Pres. R. P. Daniel, Shaw University; Dr. J. W. Eichelbarger, A. M. E. Zion religious education secretary; Rev. R. H. Peoples, Disciple secretary of Negro churches; Dr. Geo. E. Haynes, secretary of the Federal Council's department of race relations.

WHEN MEN WORSHIP

By EWART H. WYLE



Chaplain Ewart H. Wyle, Captain, United States Army, conducting a field service "somewhere in Hawaii" where he is now stationed with a coast artillery regiment. Chaplain Wyle was formerly pastor of First Christian Church, Birmingham, Alabama.

SOMETIMES it takes strange circumstances to reveal the inner meaning of some of the treasures of the church. Among the common phases of the Christian life is that experience we call worship. Too often it has become a form or a ritual that must be clothed in an attractive setting. Many of us, through our love of church architecture had been perilously close to the conviction that worship had as its primary requisite a beautiful building, soft lights, and all the assets of a modern church program. All of us will admit that these are very worthwhile and helpful. But these months in the Army, leading men in worship under all sorts of conditions, many of them most trying, have taught us that invaluable lesson that worship must be primarily in spirit and in truth, and is not dependent upon things. How better could we illustrate this conviction than to describe a few of the conditions under which our front-line soldiers experience Christian worship.

A Chaplain's Soul Tried

No task has more adventures connected with it than that of an Army chaplain. Attached to a fighting unit, he is primarily a servant of the Living God. He is free to interpret his God as he chooses. He lives with his men to uphold and remind them of the ideals which many of them cherished in their pre-war days. A man's very soul is tortured and tried under these conditions, strange to most American boys. And these are good boys, the average to be found in the American village or city. Here are boys from the farm, the factory and the office, all imbued with a single purpose, doing their share to keep safe that and those whom they love. In many senses life is not normal. Temptations are stronger, danger is greater, confusion often blurs a man's vision. These are but a few of the generalities that are personalized in his intimate contacts with his men.

"In a World Gone Insane"

Under these circumstances worship comes to have a new meaning; for deep in the heart of every man there is a yearning to fasten himself to a rock, to stabilize himself in a world gone insane. Man seems so futile in so tragic a drama; but the Presence of God comes to have a new significance. Almost like the Psalmist a soldier finds that, no matter where he is, "Lo, Thou art there." This is the thing—a hand that is steady, a voice that is sure—that men come to hunger for. Life is not normal because men face eternity. Danger challenges a soldier to his utmost. That little bit of God that is an integral part of every human being seems to cry aloud for the divine as in no other hour.

When Realities Cannot Be Postponed

It is here that worship answers a vital need. War conditions bring a chaplain and his men face to face with the realities that are commonly postponed until the morrow. A regiment that has lived under comfortable circumstances for a number of months is suddenly ordered to foreign duty. The only information available is the entraining time, perhaps but forty-eight hours distant. Outside of the name of a port of embarkation, the destination is unknown. In those crowded hours, the men gather for a last service in the regimental chapel. The look on the faces of men going "out there" is one that burns itself into a chaplain's memory. The responses are more fervent, the music of the organ more appealing. Perhaps a loved one or two are there. Tears are not very far away. The prayers, the brief message, all speak of our trust in Him. There is an unspoken committal to the Almighty. Few circumstances can equal it. There is an echo in every heart as the chaplain prays, "Dear God, make us good soldiers of the Cross as well as good soldiers of our country."

When a Chaplain Needs Cheering

Troop trains move. The last glimpse of beloved faces fades into memories. The chaplain aboard, with choking heart, sits a moment with himself. "Dear God, when will we see them again, those faces on the platform there—a year, two years—again." Then into the coaches he goes. "How does it go, fellows?" "It won't be long now." Up and down the long train he goes, joking, patting men on the back, a word here, a song there. Few suspect that none need cheering more than the chaplain; but he is first "a servant."

Worshiping On a Troop Train

The days roll on. Sunday morning comes. One of the men plays an accordion. He has been used for song fests. Now the chaplain uses him for singing some of the great old hymns. Two or three hymns known to every man, a prayer, a thought or two, then into the next coach. By one o'clock, just as Sunday dinner is being distributed, the chaplain finishes the last coach. Every man on the train has been to church. What an experience, men crowded into one end of a railway coach singing "Onward, Christian Soldiers" and "More Love to Thee, O Christ."

Putting Out to Sea

The stay at the port of embarkation is brief. Soon familiar landmarks fade and the swell of the high seas begins to exact its usual toll. Seasickness brings back again the ache of Christmas away from home. The New Year comes. The dining salon is crowded to capacity. Men sit or stand wherever the chaplain's voice can be heard. Some stirring music by the Regimental Band, a hymn or two, a prayer, a brief message, then the cheer, "Happy New Year." It is the cry of men; the clock still hours from midnight there upon the high seas, calling to loved ones, sharing in the coming of a New Year back home.

Weather does not permit the Sunday deck service that was planned, so the men gather in shifts so that every man may share in worship in the large salon. It is not hard to understand the uneasiness, little mentioned, but written on every face. One young lieutenant comes to the chaplain, "Never have I realized before how little we are and how utterly dependent upon God." God seems so real, so close, so necessary.

Chaplain Wyle conducting a field service in Hawaii

Air-raid Alarm Interrupts Service

The chaplain is halfway through the second service when the dreaded sound of the air-raid alarm is heard. Officers hurry out, the chaplain continues. Few hear what he is saying—even the chaplain is fighting within himself. Soon an officer whispers in the chaplain's ear, "Friendly planes." What a relief.

At long last, land is sighted. The peril of underwater craft and ships of the air is forgotten. Before us lies something that stands still, although the movement of a troopship seems to last for several days. Our new home is a half-completed Army camp; but at least, one's stomach is comfortable again and life is soon adjusted.

Volcanic Mountain and Coral Sea

An open adjacent field is the gathering place for divine worship on Sunday. The Regimental Band has been on the job for thirty minutes parading the regimental area. Church call is blown, and the men follow the band to the "church." Here are no cathedral walls—yet they are there, more majestic than any constructed by the hand of man. On one side are the magnificent volcanic mountains reaching their peaks to heaven. On the other side is the coral studded sea. Rich blues here, pale green there. Stately palms remind one of many of the words of the Psalmist. Now we know why he loved the palm tree. In God's "cathedral of the outdoors" these men worship. The hymns are sung by hearts that are lonely, but proud of the opportunity to serve humanity. Their weakness is openly confessed—they come seeking God's strength. The simple spoken words of a soldier echo the feeling of all of us—"I feel as if I'd really been to church."

Discovering Brotherhood

Pause for a moment. Who are these boys worshiping God in His great outdoors? There is a Roman Catholic, over here a Jew, two Presbyterians, a Methodist, a Disciple—name anything you like, we have

at least one of every kind, and several we never heard of before. But these differences are forgotten. This glorious experience of Christian worship has taught us something the church is slow in learning back home. So many of the forms and seeming essentials of our former church life are not really primary in worship. We are believers in God, believers in Christ, men who have found far more in common than any of the barriers which divided us. We have become *the* church, not *a* church. Together we have discovered God's greatness and nearness, and more, the brotherhood of mankind.

Life in an Outpost

In due time the batteries of the regiment move out into gun positions guarding vital points. Life is not comfortable in an outpost, but the spirit is high. Time and time again these men have been reminded that we are not fighting primarily *against* something but *for* something. To these positions comes the chaplain. The band usually comes too. Right beside the guns a little table is placed with a white cloth borrowed from the Communion Table, and on it is placed a white cross fashioned by the chaplain's assistant. Two beautiful anthems are played by the band, then a typical field service. Hymnals are distributed, and again, in that strange place can be heard, "Jesus, Lover of My Soul," "The Church's One Foundation," and many of the others Christians have long loved. The prayer lifts the men to the Throne, and pleads for the safety of those we left back home. The message tells again of Jesus and his love. Few men speak of peace as do our chaplains. Who can know better than they the ideal it embodies? Then hurriedly to the next group and the service is repeated.

A communion service under normal circumstances is always a mountain peak experience to true Christians. We have seen the Lord's Supper served from a kitchen chopping block, to men standing in a mess hall. What a crushing thought that back home are countless members of our churches who seemingly care nothing about this holy privilege. Under such conditions, to see men in uniform, breaking the Bread and drinking the Cup in memory of our Lord and Savior

Army recruits attending an interdenominational service in an army recreation hall. Picture from N. B. C.

Turn to Page 17

Read
Peachtree's Challenge

A Challenge to Aid the Chaplains of the Brotherhood

is indeed a thrilling experience, as if to dare the forces of evil to prevail against his church. Into the strangest places have gone the beautiful communion set given us by First Church, Birmingham, Alabama, the table linens given us by First Church, Wilmington, North Carolina, and the communion cups given us by First Church, Decatur, Alabama.

They Went to Church

We have seen these services conducted between rain squalls, with a raging wind, the constant roar of airplanes above us, and have even competed with the rat-tat-tat of aerial machine gun practice. But the gratitude of these men knows no bounds. "We went to church," they write home. They might have said, "In spite of the most adverse conditions, we still worship God."

At home we became accustomed to an unusual attendance on Easter and Mother's Day. These days have an unusual significance to these men; but every worship experience here is a red-letter occasion. Perhaps the chaplain could not reach all the positions on Sunday. There is always ample opportunity during the week both to hear his voice as he tells the "Old, Old Story," and in conferences in the tent marked by the flag bearing the cross. Regardless of where the men go, whether to battle positions or in the many phases of routine training, the chaplain's flag is in evidence, indicating the presence of the "*padre.*"

To any man in the service of his country these days, especially in overseas positions, come varied experiences that cannot be related until we have won the victory. But the chief concern of every chaplain is not a military victory, but a spiritual one. It is a happy reward to see men who seldom participated in worship in pre-war days now seeking the Living God, to hear the Small Still Voice in the midst of confusion and distress.

The Chaplain's Prayer

One prayer is in the heart of every chaplain, that God may so direct our efforts, that when these days are over, not only will we be the victor on the battlefield, but that these men may return to their homes, not shattered in spirit, but with a deeper, more abiding knowledge of the Prince of Peace, whose presence is with us always, and whose love can conquer all hatred and fear, and make it possible for men to dwell together in harmony.

Disciples in Michigan

By HUGH B. KILGOUR

THE Disciples in Michigan entertain the 91st International Convention in Grand Rapids, July 28 to August 2. This seems a large undertaking for the two churches in the Furniture City, Central and Franklin Street with a combined membership of six hundred, even when these two local congregations are joined by the other two immediate Ken County churches, Cascade, ten miles east, and Ballards, fourteen miles north. Unusually adequate hotel and convention auditorium accommodations assure finest entertainment for the convention. The cooperation of a convention-minded and convention-experienced city makes it possible for the Grand Rapids Disciples to plan for such a gathering with confidence. To the physical comforts of good hotels and a superb auditorium will be added the enthusiastic hospitality of Michigan's fifteen thousand Disciples. These are scattered through one hundred congregations. A new sense of unity draws the Michigan churches together as they welcome the convention to the Wolverine State.

Century of Discipledom

Disciples in Michigan trace their history back 102 years. The cause was heralded first in Detroit. Later Benjamin Franklin traveled through southern Michigan leaving behind him churches strong in loyalty and evangelistic zeal. Isaac Errett and the church he built at Muir are Michigan's contribution to Disciple history. Central Church in Grand Rapids was established sixty-seven years ago. Franklin Street Church is forty years of age. Cascade records seventy-eight years of service. Ballards has just celebrated its eightieth anniversary.

Leaders in Christian Unity

The leaders in the Michigan churches in 1942 are giving earnest cooperative leadership to the cause of Christian unity. Edgar DeWitt Jones, the distinguished preacher of Central Woodward Church, Detroit, has inspired the Michigan churches with his wide influence. Men in remote rural sections, like Charles W. Starr at Roscommon, have been no less effective witnesses for good will.

From left: James Irby, pastor of Ballards Church; J. Frank Green, retired state secretary and pastor of Cascade Church; Malcolm Outhouse, pastor of Franklin Street Church

Michigan's Churches

Hugh B. Kilgour, pastor of Central Church of Christ, Grand Rapids

Michigan's one hundred churches, dividing into twenty-five city and seventy-five rural congregations, and dividing again into twenty churches with a membership of over two hundred but not more than five hundred, and eighty churches with a membership of less than two hundred, and with only one large church of over one thousand members, presents a typical cross section of Discipledom anywhere in America.

The Michigan Christian Missionary Society is the state cooperative organization of the churches. S. V. Mattson, with office at Lansing, the capital, is the new state secretary, succeeding J. Frank Green, who served for thirty years in the office and is now minister at Cascade. Albert H. Martin of Grand Rapids is the layman with the longest record of service on the state board. Mr. Martin has been equally active on the national boards of our brotherhood. The Women's Missionary Societies work through the state women's organization with Mrs. E. W. Richards of Saginaw serving as executive secretary.

Student Project at Ann Arbor

Under the name, "Michigan Christian Foundation," a growingly useful work is carried by H. L. Pickerill at the University of Michigan, Ann Arbor. Mr. Pickerill is student counselor to our Disciple young people at the state university. He and Mrs. Pickerill have pioneered in the establishment of a Guild House near the university, where sixteen Disciple students live with the Pickerills and manage their own cooperative house. This project of the Michigan Christian Foundation carries on the work of father Iden, giving it a new direction to meet the needs of a new day. Michigan Disciples feel that Mr. Pickerill has created a pattern of student Christian cooperative living which will serve other university centers.

Crystal Beach Assembly

About twenty years ago a group of Grand Rapids Disciples started a summer assembly at beautiful Crystal Lake one hundred and fifty miles north of Grand Rapids. This project, taken over later by the state organization, has developed into an assembly and conference center which is very highly rated by our national leaders. The annual Junior camps, youth and adult conferences held at Crystal Beach are part of the national conference movement of the division of Christian education of the United Society. About twenty-five Disciple families, drawn from many states, have

their permanent summer homes at Crystal Lake beside the conference grounds. The president of The United Christian Missionary Society is among those of our national leaders who have been owners of summer homes at Crystal from the beginning of the venture.

Missionaries from Michigan

Michigan counts her missionaries with sacred pride: Ray Eldred, Dr. and Mrs. Royal J. Dye, Mrs. Edgar Johnston, Dr. and Mrs. Elliott Osgood, C. H. Plopper, Dr. Jennie Crozier Stead, Ora Haight Fox, Charlotte Sherman, Dr. Hope Nichoson, Minnie Vautrin, Lowella Hill Crewdson, Marion Perkins, Merritt C. Vanetter, Clara L. Case.

Herbert L. Willett, giving vigorous and inspired leadership to the cause of Christian Unity, is a Michigan man. C. O. Hawley, dynamic director of our united programs of advance, is another Michigander.

However brief and sketchy may be this attempt to outline the history and progress of the Disciple cause in Michigan, it would be entirely lacking if it failed to include an affectionate tribute to the work of the late F. P. Arthur, whose restless, gracious, evangelistic spirit established churches and touched them with a Christlike spirit beyond the achievement of almost any other. Those best acquainted with this rare soul know well the expanding delight with which he would have joined the rest of us in welcoming to our state our friends and brethren of the International Convention.

Upon the Common Road, A Light!

THINK not that God is far from man,
With awful chasm wide between;
Where love is strong and eyes are clear,
God's path through human life is seen:
A birth, a song, a vision bright—
Upon the common road, a light!

Think not that God in silence keeps
His will and mind concealed from man;
With those expectant and devout
He shares, in time, each thrilling plan:
A birth, a song, a vision bright—
Upon the common road, a light!

For year on year earth's humble folk
Walk paths grown dull through toilsome grind;
Then dullness yields to splendid hue,
Some wondrous gift of God they find:
A birth, a song, a vision bright—
Upon the common road, a light!

Then tune your heart to God's great heart,
And school your eyes for sight more clear;
Ere long some luminous event
Will give you faith that God is near:
A birth, a song, a vision bright—
Upon the common road, a light!

—M. Elmore Turner

Peachtree Challenges

What Other Congregation Will Share in a Great Brotherhood Service?

AMONG the many army and navy chaplains serving with the American forces in this country or abroad there are somewhere between 125 and 150 who are Disciples of Christ. But a short time ago most of these men were pastors of churches—like Ewart Wyle, formerly pastor of First Christian Church, Birmingham, Alabama, who in this issue writes on "When Men Worship." Some were more recently graduated from college and seminary and are less well known. All want to maintain fellowship with the brotherhood as best they can in this period of special service.

Recognizing the need of the chaplains for maintaining ties with the churches of the brotherhood, one of our congregations, Peachtree Christian Church of Atlanta, Georgia, has issued a challenge for some other church to join it in sending to each Disciple chaplain a subscription to World Call, the magazine identified with the work of the church around the world.

"How many Disciple chaplains are there?" asked Dr. Robert W. Burns, pastor of the Peachtree Church.

"The number varies, and it is not possible at any one time to secure the addresses of all of the chaplains" was the reply. "But it runs now somewhere under the 150 mark."

"Very well," was the ready response of this young Georgia preacher. "You get some other church to pay half of that amount and Peachtree will pay the other half."

So—that is that. The challenge is issued. We should like very much to announce at the Grand Rapids convention that Peachtree Christian Church and—what other?—have joined in rendering this fine service to our chaplains.

Remember, Peachtree's challenge is not for a nibble, but for a bite that takes the cork all the way under. (The language of Isaac Walton ought to be permissible in view of the approaching convention in the state of lakes and fish.) The request is not for ten churches to bear ten per cent of the cost of this service, but for one church to join Peachtree, each providing half of the necessary cost of the subscriptions at the special rate of 11 for $1.00.

Our address?

You may write us at 222 Downey Ave., Indianapolis, Indiana.

Service Subscriptions

Many people are sending World Call subscriptions to men in service or to army camps. For these the special rate of $1.00 for single subscriptions holds. Any who wish to make such gift subscriptions but who prefer for the War Service Committee to make the selection of the camp to which the magazine shall go, are invited to send the money to World Call with such a request. Attention will also be given to requests to send World Call to C. O. Service camps. Remit with instructions to World Call, 222 Downey Ave., Indianapolis, Indiana.

WORLD CALL

Concerns of a World Church: A Series

VI. Obligations of the Church to a Warring World

By GEORGE WALKER BUCKNER, JR.*

BY THE TERM "a warring world" is meant, not one in which armed conflict exists at a particular moment, but one in which war is tolerated or accepted, in which war is either in actual process or threatens in such a way as to affect the affairs of individuals and nations. All of us live in that kind of a world. We have never lived in any other kind.

Practically every conceivable aspect of individual and social life is measurably affected by this characteristic mark of our civilization. Our economics, our business and industry, our social and political life, our morals and religion, our education and philosophy, our family life and plans for our children and the course of our several daily callings are in part what they are because we live in a warring world.

No important gathering of world Christians in recent years has been able to ignore the relation of the church to the problems of war and peace. None have wanted to do so; for they have looked upon this as one of the deep, tragic, inescapable concerns of the church in our day. It is especially pathetic that the rise of new, aggressive nationalisms and the widespread despair as to the future of international cooperation came at the very moment when Christian people from all over the world were consciously being drawn together by a growing sense of the basic oneness of the church and of the essential unity of mankind. The same trends of modern affairs which turned war into *world* war and *total* war have served to bring into being for the first time a Christian fellowship coextensive with the habitable globe.

Not only in world-wide assemblies of Christians, such as Oxford, Edinburgh, Utrecht, Madras and Amsterdam, but also in other less inclusive gatherings there has been evidenced a growing conviction as to the relevance to the problem of war of the Christian gospel with its emphasis upon a brotherly consideration which is subject to no restrictions of race or nation. National, regional and local bodies of Christians have almost invariably discovered that one of the major centers of genuine interest in discussion and debate has been at this point of the church's relation to war. This is an altogether good sign, for it indicates that people now question that which was formerly accorded common acceptance. Even wide differences of opinion among Christians in such gatherings cannot detract from the growing impression of Christian conviction that war denies a basic concept of the church's faith, the concept of the oneness of mankind. An evidence of the church's vitality is its uneasiness over its failure to bring to bear on this area of human life the transforming power of the gospel. The church is convinced that the solution of this age-old problem of mankind waits on the spiritual approach which can come only from true religion. Conscious of their failure to confront the world with religion's claims with sufficient persuasiveness and power, Christian people today are quick to acknowledge the obligations of the church to a warring world.

1. *A primary obligation of the church is to maintain in time of war or of peace the essential world-wide character of its life and message.*

Acceptance of the fact of the unity of all mankind is basic to the Christian faith. To lose this as a burning Christian conviction is to lose faith. And the loss is not just a loss to the church; it is humanity's loss. A church that ceases to be alive to the vision of the church universal has failed mankind.

For the church visible to maintain this universal quality in a clashing, warring world is not easy. But it must be done if the church is not to forfeit its chief source of power. It signifies Christians in one country praying sincerely for those in enemy lands, and meaning it because of a real and vital fellowship in Christ. No finer illustration of the reality of such fellowship has come to my attention than in the Order of Service for the enthronement of Dr. William Temple as Archbishop of Canterbury on April 23, 1942. In all the prayers and responses of the rich liturgy there appears only one reference to the fact that Britain is at war. It occurs in the following phrase of the "bidding prayer" which came after the new Archbishop's sermon:

"AT THIS TIME YE SHALL PRAY ESPECIALLY FOR ALL WHO BEAR COMMAND IN THE FORCES OF THE KING AND HIS ALLIES, FOR ALL WHO SERVE BY SEA, LAND OR AIR, FOR ALL WHO SUFFER THROUGH THE WAR IN THIS AND IN OTHER LANDS; AND YE SHALL PRAY, AS CHRIST HATH TAUGHT US, FOR OUR ENEMIES, THAT THEIR HEARTS AND OURS MAY BE DRAWN TO GOD THE FATHER OF ALL AND FILLED WITH THE DESIRE TO SERVE HIM, THAT SO PEACE MAY BE ESTABLISHED ON THE FOUNDATION OF JUSTICE, TRUTH AND GOOD WILL."

Truly, this was a Christian prayer. Offered to God in a cathedral bombed again and again by hostile planes, it is marked not only by an absence of resentment and ill will, but also by the presence of positive good will and by the inclusion of the "enemy" in the universal family of the one loving Father. People who, under such circumstances, sincerely pray thus to God are not members of a merely national church; they belong to the church universal. They are helping to keep alive something which is essential to the life and message of that church.

2. *A second obligation of the church is to maintain a basic Christian fellowship among Christians possessing widely varying convictions with respect to the individual and social ethics of war.*

Even in times of peace this is no light responsibility. In days of war the difficulties increase. But sincere,

*Other articles in this series by the editor will follow. Book rights and the right to reprint are reserved by the editor.

thoughtful Christians do hold sharply differing views on this vital question. Some believe that war is always sin and that there can be no justification for the use or support of violence. They will participate in no war, in any manner. At the extreme opposite position are those who feel that decision in such matters lies wholly in the hands of the state. War may be sin, and a particular war may be in a questionable cause; but they propose in any event to do their country's bidding, right or wrong. A third group would participate only in a war which they believe to be just, one waged in defense of freedom or on behalf of victims of aggression or to uphold international law whose violation they believe to involve international anarchy and immorality which cannot be countenanced.

Important as are these distinctions, the prime essential for Christians is to maintain attitudes of mutual respect based upon the responsibility of the individual to his God. Whatever our opinions, we do well to acknowledge that "we are all entangled in the common sin of mankind, and must seek the forgiveness of God." No Christian can consistently wish men to violate their consciences.

3. *A specific obligation of the church in time of actual war is ever to seek new opportunities for ministries of mercy.*

Regardless of our convictions as to the right and wrong of war, the needs of human beings are vastly multiplied with the outbreak of armed conflict. To seek to meet human needs of every kind is a distinctive Christian service. How well our Quaker friends have illustrated the power of this ministry. Opposed through long generations to participation in war as belligerents, they nevertheless accept immediate responsibility at posts of great danger whenever war comes. Without debating or quibbling they identify themselves in every possible way with human suffering. No body of Christians comes through war with greater respect than that which is accorded these ministers of reconciliation. In like manner Christian missionaries in ravished China won the affection of the Chinese and the admiration of the world by similar ministries. At great personal danger they made the needs of the people their concern and opportunity. A church which gives itself to serving needy people—soldiers, refugees, oppressed and scorned minorities—will not forfeit the respect of the world.

In the winter of 1942 an interdenominational leader had occasion to go to the American department of state to arrange to transmit to Lutheran missions abroad funds raised by American Congregationalists, Presbyterians and Episcopalians. An official of the department was incensed that money should be thus used and, calling the process "a racket," said that these American bodies should be told how their money was being used. He was assured that they did know and that the contributions were in response to explicit appeals for participation in the languishing work of people of other denominations and other nations. A second official, overhearing the conversation, observed, "This is the first time I have ever seen the churches actually practicing their religion."

4. *Another distinctive obligation of the church to a warring world is to utilize its organized life, and especially its educational agencies, in building up a will to peace and in supporting the development of forms of international cooperation which will make for peace.*

Education for peace is both an immediate and a long-time process. In fostering such education Christian people must not be so concerned with the immediate outlook that they will attempt only that which can be accomplished in the days just ahead. Neither should they make the mistake of failing to sense the necessity for creating intelligent public opinion in support of steps which can be taken at once. In times of peace there is opportunity for the operation of the slower processes of education. In times of war and of imminent threat of war, however, it is frequently discovered that the deep and terrifying concerns of common life make possible rapid and far-reaching changes of opinion and the building of attitudes of mind which may make for great and permanent progress. In such times there is a very delicate balance between evolutionary and revolutionary change. Failure through indifference or insensitiveness to the possibilities of such times is common. This should never be a failure of the church.

Local church mission study groups, clubs, fellowships, and classes of all age groups have an inescapable obligation to face the problems of war and peace as Christian students of world affairs. If progress is to be made every resource of humanity must be mobilized for peace—the intelligence and the emotions of men, the laws and organized patterns of human society, and the wise use of the economic resources of mankind. All this and far more—undertaken in the spirit of intelligent good will—constitutes an educational function which the church dare not neglect.

5. *A final obligation of the church to a warring world is to recognize that its own largest contribution in time of peace or of war is to be made simply by being the church and only the church.*

The church has need to sponsor no particular form of economic or political expression; but to create the spirit which will lead men to examine every such expression in terms of what it does to human life. The church is not called to be a recruiting station or a propagandizing or bond-selling agency for a nation at war. That is good neither for the church, nor for the state, nor for the people whom both serve. Let the church be the church—not standing aloof from human need, but neither engaging in a multitude of activities which may for the moment seem to be good but which deflect it from its essential purposes.

It would be an excellent thing if every preacher and every church organization contemplating some unusual activity in days of war were to inquire: How will such an activity be regarded in the judgment of mankind ten years after the war? To make such inquiry would frequently turn the church from service which can be as well or better rendered by other agencies to that which only a God-inspired church can do. The world needs this distinctive ministry of the church more than it needs anything else. Let the church be the church.

The Mantle Falls

By T. T. SWEARINGEN*

M. Owen Kellison

THE election of M. Owen Kellison as secretary of the department of religious education of the United Society both indicates an effectual realization of the importance of this task and guarantees for it a significant future. Mr. Kellison, who comes directly from an effective ministry in Ponca City, Oklahoma, brings to this position of brotherhood leadership a rich background of educational training and pastoral experience of a broad nature. While his work has been church-wide, his constant conviction has been: "Build the church school and you build the church."

It is significant that he has been recognized by both important fields of evangelism and education. At the St. Louis convention he was one of the speakers on the program for evangelism, and also spoke for the Division of Christian Education—concerning the United Christian Education Advance. His appointment to the National Planning Committee for the "Advance" provides him an invaluable contact with this most important feature of the Department's program.

Mr. Kellison was educated at Drury College and Drake University. He wrote his B.D. Thesis on the subject "Organizing the Church for Christian Education." This has represented a personal goal in each of his pastorates.

As the fifth department secretary he will assume the reins in a well-established work, but one sufficiently flexible to allow frequent modification in the direction of improvement. Enough has been accomplished to provide good foundations but not such as to stifle initiative or hinder vision. Some problems have been solved while others, which require patience, courage and judgment, await solutions. Some vital opportunities into which the department has entered are the following:

1. The United Christian Education Advance, a Protestant-wide movement, offers without any doubt the greatest avenue of challenge open to Christian Education in two decades. Under the impetus of this venture, the compulsion to "Reach Every Person With Christian Teaching" the department can find a revived dynamic, a keener sense of direction, and through interdenominational cooperation the spiritual climate needed for effective work. The "Advance" is not completed but it *is* launched. The work of the department and the division of Christian education is not "stalled," but could be more accurately described in terms of a relay race—a movement in progress, with some ground covered and the baton being handed to a fresh runner.

2. Organizational guidance for local churches represents a long-time goal. The work of the National Committee on the Church is only begun. The effect of this effort in unifying all agencies seeking to serve the church, and in realizing the essential unity of the church is most important.

3. National program planning, from its inception, has been a vital part of the department's function. Religious Education Week, an historic emphasis in education, was released in favor of a church-wide approach in the matter of local church service.

4. The person-centered philosophy has in it a fundamentally Christian concept without which the "kingdom" ideal cannot be realized within the church, nor can society be Christianized through the church. The essential democracy of the educational method provides a clue to the kind of church and the kind of people who can challenge autocracy in every other field. This sense of mission is vital as an unguarding power in the program of teaching.

5. Adult education has its most significant days ahead and the Christian Youth Fellowship and the Laboratory School movement in Children's Work promise almost indefinite expansion and enrichment.

Leadership education shows signs of becoming a church-wide function in actuality and the week-day movement under a new enthusiasm in the International Council shows signs of getting its second wind. Student work deserves a place on the main street of brotherhood interest and concern rather than dwelling in "the suburbs of our good pleasure."

Mr. Kellison assumes an honored task among our people and it is to be expected that he will win for the department an increasing position of service, and for himself an important place of leadership. He will represent us in interdenominational work with distinction and bring sound judgment to bear upon problems effecting our own brotherhood strategy in trying times. His able churchmanship and training will inspire confidence and his congenial spirit will win friends and smooth many rough spots in human relationships. The department, indeed, is in good hands.

*Dr. Swearingen, now pastor of First Christian Church, Wilson, N. C., was formerly secretary of the department of religious education of The United Christian Missionary Society.

Kellison to Lead Forum

One of the features of the Grand Rapids convention will be the series of forum sessions from two to three o'clock on Saturday afternoon, August 1. These five simultaneous sessions are built around the following themes: "Bases of a Just and Durable Peace," "Christian Unity and Cooperation," "Stewardship," "Evangelism," and "United Christian Education Advance."

M. Owen Kellison, who on September 1 leaves the pastorate of First Christian Church, Ponca City, Oklahoma, to become executive secretary of religious education for The United Christian Missionary Society, will act as discussion leader in the forum on "Christian Education Advance."

Wood Carvers and Wood Carving

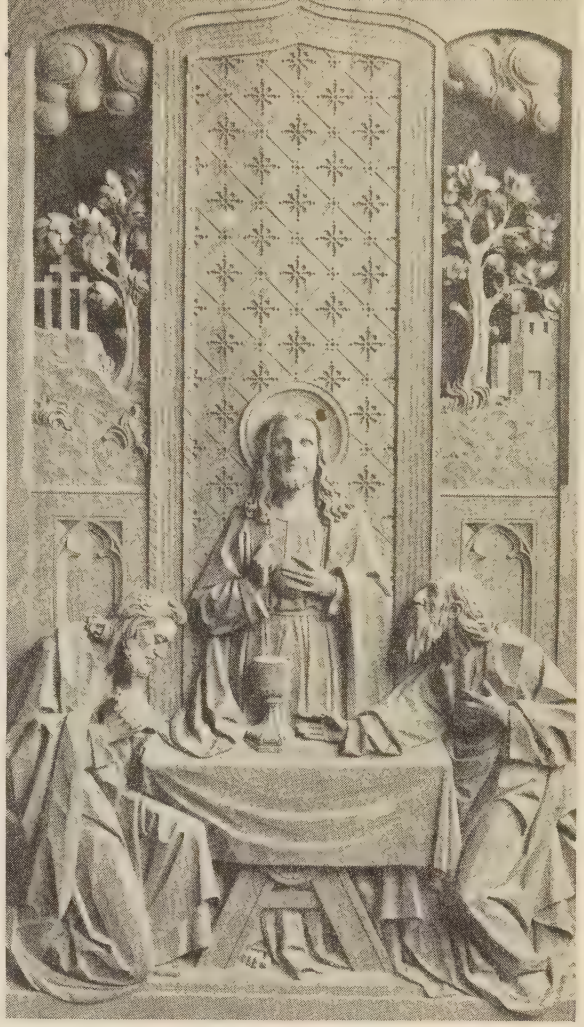
By ALOIS LANG

EDITORIAL NOTE: Presented here is an abridgment of an article in the "Western Architect." Alois Lang, the author, who is probably the best-known wood carver in America, is a member of the famous Lang family, long associated with the Oberammergau Passion Players. He is a cousin of Anton Lang, who for so many years took the part of the Christ in the Oberammergau Play. One of Mr. Lang's carvings was reproduced on the cover page of the June WORLD CALL. Other carvings are pictured on this page.

IT IS of great importance in every vocation that one should have served his apprenticeship and to have started on the lowest rung of the ladder. To the wood carver, it is no disadvantage to have served his time in an old-fashioned carving shop, always supposing, of course, that there was an opportunity for the beginner to start at the "roughing out" process, the only stage of the craft where he may become acquainted with "modeling" in wood.

All our great master carvers started in the old-fashioned shop, Reimenschneider, Veit Stoss, Simon Pacher, Meister Joerg, Grinling Gibbons, and there learned the rudiments of the craft, sweeping the shop, grinding and sharpening tools, and gradually being permitted to carve "flutes" or "egg and dart" and other mouldings. Thus they learned to handle the different kinds of wood, to know their texture, and by slow process were permitted to work upon more difficult ornaments, or even upon a figure, which, of course, is always the height of a carver's ambition.

America has always had to draw upon Europe for her skilled wood carvers, and in the years between 1880 and 1900 the American carving shop was an excellent training-ground for the ambitious apprentice; for there were carvers of all nationalities, most of them able to shape out of a block of wood an object of beauty. In those years few carving machines were to be found in the first-class shops, and the carver was given a free hand to show his ability.



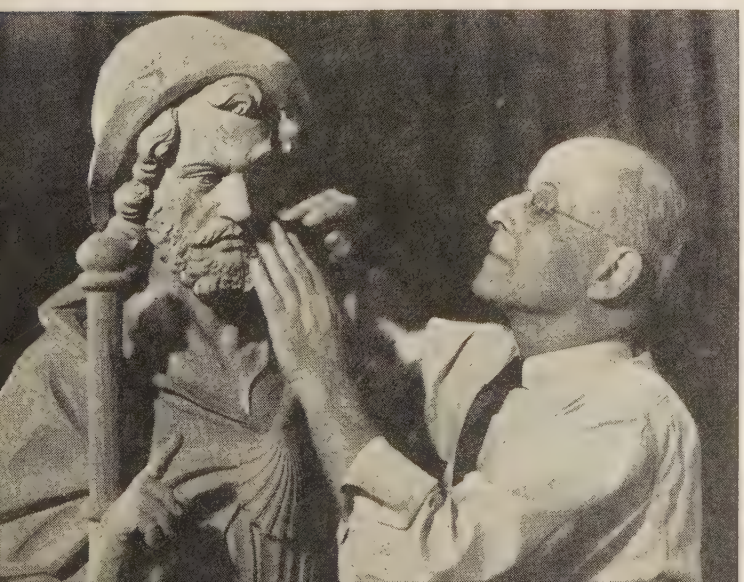
One of Alois Lang's carvings of the Supper at Emmaus

Up until then wood carving was a "Kunsthandwerk," and "artcraft." Since then art and craft have become divorced; the artist models either the ornament or the figure, and the carver becomes a mere copyist, an artisan. With the almost universal introduction of the carving machine, conditions have become gradually so that the wood carver no longer must be able to copy from the plaster model (the machine is doing that now) but was reduced to a mere technician, of whom it is only required that he should have what the carvers call a "firm, crisp cut." So, while not so many years ago, there were many carvers who could create and chop the image free from the block without the aid of any model, today there are few who can claim that distinction.

Europe has many wood carving schools where the youngsters are taught to draw, model and carve. The pupils, of course, have not the contact with the skilled carvers which the apprentice enjoyed in the old-time carving shop where he could learn so much by just watching them as they used their tools and their material. In order that we may be able to train wood carvers here in America as we do other craftsmen, like potters, metal workers, textile designers, silver and goldsmiths, would it not be worth while to establish schools for carvers?

The demand for good work is constantly increasing. Churches, cathedrals, public buildings of wonderful design are being erected all over the country and the soft tones of our woods are wonderfully adapted to their interior decoration. Some excellent examples of wood carving may be found now in some of these buildings and in private residences. May there be more of it for the joy it gives to life and for the encouragement of the craftsmen of whom there are still quite a few ready to do your bidding.

Alois Lang carving St. James Major



Children in Wartime

WHAT is the war doing to America's children? To seek an answer to that question the U. S. Children's Bureau has formed the Commission on Children in War-time. The Commission, which is composed of the staff of the Children's Bureau and some 50 other persons trained in the field of health and welfare, met in Washington on March 16, 17 and 18 to review the evidence as to the needs of children in war-time and to plan a program for the Children's Bureau and the federal and state governments in the field of child welfare.

Psychological Disturbances

Evidence from leaders of child guidance clinics show that children under war pressure are increasingly the victims of psychological disturbances that result in various forms of abnormal behavior. Cases were reported of children who show fear of attending school or otherwise separating from the family. Some sulk in puzzlement about themselves. Some cry more easily and often, play less, or irregularly, or in disorganized ways. Many do not want to be alone.

Anti-social Attitudes

This abnormal behavior manifests itself in early and middle adolescents in anti-social attitudes that often get them in trouble. While there has been a decided decrease in juvenile delinquency among children under 13 years of age, the figures for those from 13 to 18 show an alarming increase. In February, 1942, Karl Holton, chief probation officer of the Los Angeles County Juvenile Court, reported that juvenile delinquency in that county had increased 17.2 per cent in the two months since the opening of the war.

Delinquency Increasing

Marion County, Indiana (Indianapolis), reports a 135 per cent increase in 1941 over the year before, a part of which is due to broadening the law to give the juvenile court jurisdiction over 16- and 17-year-old boys and over juvenile traffic violations. After making due allowances for the part played by the increased jurisdiction of the court, juvenile authorities express deep concern over the increasing number of older children and young people coming before the court. The chief probation officer of the Marion County Juvenile Court reports that offenses like truancy, running away, ungovernableness and sex offenses as a group increased 40 per cent during 1941. Among girls 16 to 17 delinquency increased 40 per cent, and from 17 to 18 the increase was 95 per cent. Delinquency among girls in Marion County for the last six months of 1941 increased 138 per cent over the first six months of the year.

Effects of Unstable Home Conditions

Overcrowding, migration, uprooted families, and the like have always resulted in an increase in child and family welfare problems. The rapid growth of defense communities and the resulting influx of workers who are unable to find suitable housing accommodations, families living in trailer camps, tents and shacks cause their full share of child problems. Drawing of fathers into military service gives children a sense of separation; and the loss of the guiding hand of the father is acutely felt. When, in addition, the mother has to go to work in order to help support the family, the children are left to the tender mercies of an older child, a relative or perhaps with no oversight whatever. The influx of boys and girls into camp areas and national defense industry areas creates problems of housing, recreation and social life.

Children and Economic Security

One of the problems faced by the Commission is the effort now being made under the guise of increasing production to weaken the nation's child labor laws. In some localities organized efforts are being made to break down the Wages and Hours Law safeguards against child labor, particularly in commercial agriculture. In some instances the schools have been a party to sending organized groups of children to beet and berry fields and to orchards and truck farms. The Commission went on record with a declaration that no child under 14 should be employed except on the home farm and that 16 should be the standard minimum for employment in manufacturing industries, with 18 as the lower age limit for employment in hazardous occupations.

The Children's Charter

In addition to numerous recommendations for action, among which were: at least one qualified and experienced child welfare worker in each defense area; additional staff for state departments of welfare to provide service to children of the states, adequate safeguards for children in evacuation programs, etc., the Commission adopted "A Children's Charter." This Charter calls upon citizens of the nation to guard children from danger zones, to protect them from neglect and undue strain in defense areas, to strengthen the home life of children whose fathers and mothers are mobilized in war or in war production, and to conserve, equip and free children of every race, creed and country to take their place in our democracy.

EDITORIAL NOTE: The "Children's Charter," referred to above, appears on page 48 of this issue. It is suggested that missionary societies, adult and youth Sunday school classes and other study groups make this charter a basis of discussion.

The Church and the Preacher's Home

By LAWRENCE M. BIXLER*

FROM time to time various gestures have been made by the Christian church at Lebanon, Oregon, looking to the building of a home for the minister, but to no avail. The majority of the members felt that such a move would be financially impossible. For at least eighteen years this congregation has been renting a house for its minister. It is needless to say that, because of the small amount that the budget would allow, those dwellings were seldom adequate to meet the needs of the minister and his family.

Parsonage of First Christian Church, Lebanon, Oregon

This winter Mrs. Bixler and I made a trip to California to consider a field in which we might be able to serve more effectively. An important consideration was that of a convenient parsonage. We felt that work in Lebanon was being hampered by the fact that our house was so small and inconvenient as to keep us from doing our best work. However, we did not see any way to remedy the situation. There were no houses available on a rental basis. In addition, the national emergency made it impossible for us to build even if the congregation wanted to do so. There was no indication that there was such a desire on the part of the majority of the membership. This, along with other considerations, we believed would justify our changing fields.

On the Sunday we were away a congregational meeting was held by the Lebanon church. Serious consideration was given the matter and the congregation voted unanimously to buy a parsonage. A committee was appointed to select the property. During the time that such a selection was in progress, the opportunity presented itself of buying a satisfactory property adjacent to the church. A price of $4,000 was agreed upon and an understanding completed. The Board of Church Extension graciously came to our aid and we were able to complete the transaction.

I sincerely believe that this is one of the greatest steps of progress the Lebanon church has taken. It has greatly strengthened our work as leaders of this congregation. Our home is now large enough to enable us to hold various group meetings in it. Our people enjoy it very much, and do not feel that the financing of the project is an imposition. Mrs. Bixler has been able to help much more in the work of the church since she has the modern conveniences of our new home.

The purchase of a good, livable parsonage has raised the morale of our people. They are no longer ashamed of the preacher's home, but can say with a measure of pride in passing, "There is the home of our minister." In the undertaking of such worthy enterprises as this, a church is able to demonstrate to the community that there are those who love it and believe in it enough to see that it has the things needed for effective operation.

It is only wise economy on the part of a church to own a home for the minister. Directly or indirectly, the church that does not own a home is wasting money. Rent receipts are not a very good investment for either the church or the minister. In any event the church pays the cost of a respectable parsonage either directly in rent or by paying the minister an amount sufficient to compensate for the expense of renting a house. I sincerely believe that any church that will give the matter serious consideration could stop such a waste.

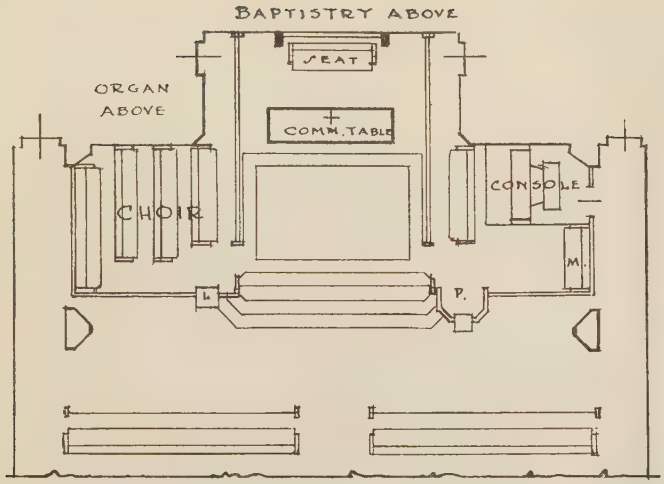
Our Lebanon church is no stronger basically than the average congregation, and we feel that we are making a great investment for the church. I am convinced that, with the support and cooperation of all its members, any church will be surprised at what can be done in meeting this need. We have a membership of about 250 most of whose incomes are of the average wage scale. We raised $800 (in addition to our regular expense) in less than six weeks without any high pressure. And I have no reason to doubt but that within two years we shall be able to pay the remaining $3500 which we owe the Board of Church Extension.

I believe we should use as good business economy in the work of the kingdom as in private affairs. The majority of the American people see the advantage of owning their own home. For churches to own homes for their ministers is, in my opinion, using on behalf of the church the same kind of wisdom that causes individuals to become home owners.

*Christian Minister, Lebanon, Oregon.

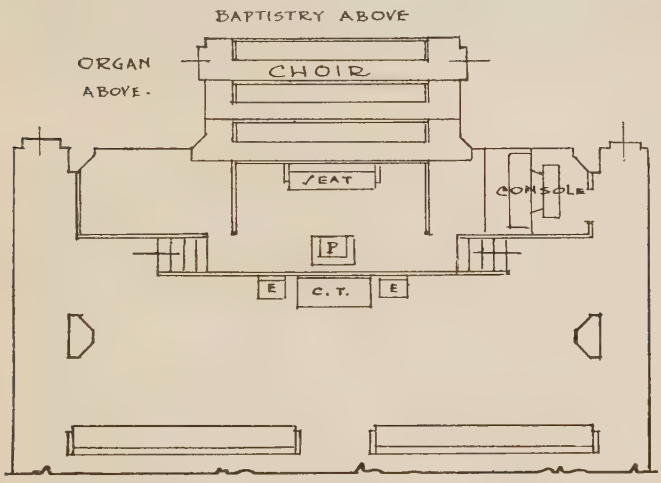
Sanctuaries

By A. F. WICKE



Above: Floor plan of Bloomington, Ind., chancel after remodeling

Below: Floor plan of Bloomington chancel before remodeling



WE PRESENT two building projects in this number. First, the remodeling of the chancel of the First Christian Church of Bloomington, Indiana. The accompanying sketches illustrate the present and previous plan arrangements.

THE second project is the new sanctuary of the Christian Church in Pratt, Kansas (which supplants an old frame structure) and the completion of the educational building, formerly a basement only. The sketch plan reveals the compact interrelationship of church and school even as the exterior design harmonizes them to the eye. The invitation to enter the sanctuary is enhanced by having so few steps at the entrance. The advisory architect served as consultant and designer on these two projects.

W. E. MOORE, pastor of the Bloomington Church, writes—"We can now better dramatize the celebration of the Lord's Supper because of placing the massive communion table central in the chancel. The minister, elders and fourteen deacons are visible to the congregation but they at no time obscure vision of the table.

Right: Interior of First Christian Church, Bloomington, Ind. Photo by Shaw Studio. A. F. Wickes, Advisory Architect, gave oversight to the work.

Below: Interior of Christian Church at Pratt, Kansas. Photo by Freund Studio

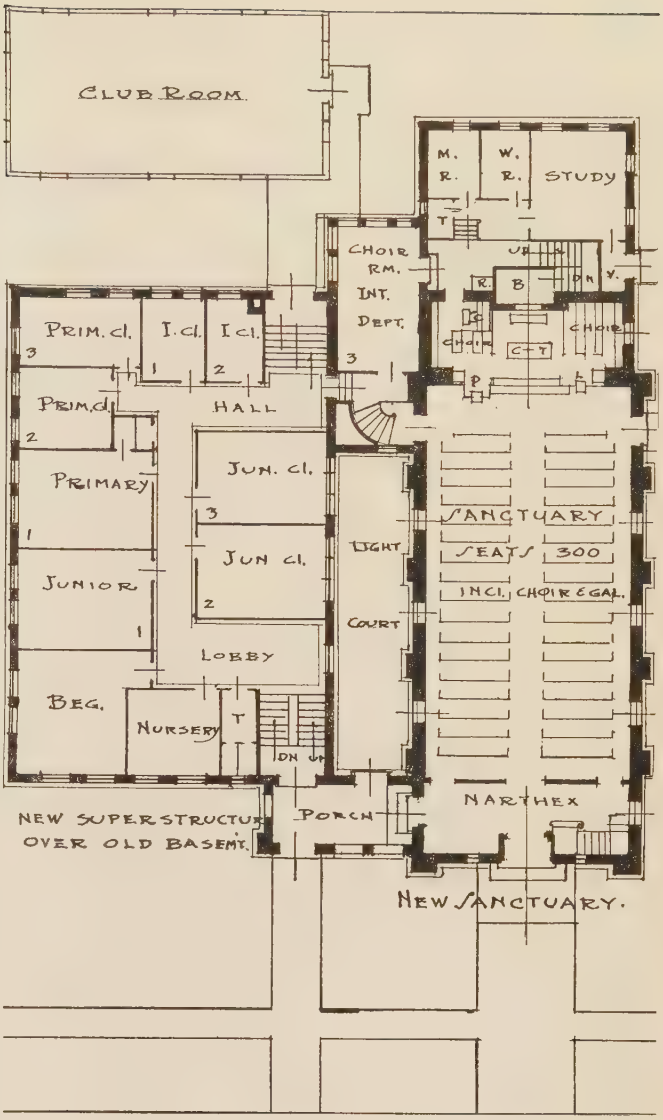
e Disciples

Y ARCHITECT

"The preaching of the gospel is more effective due to the prominence of the pulpit. The pastor and choir are vested. A sense of orderliness characterizes the service. Many people, including our university students, come into the sanctuary for a quiet moment of meditation seeking inspiration from the expressive surroundings."

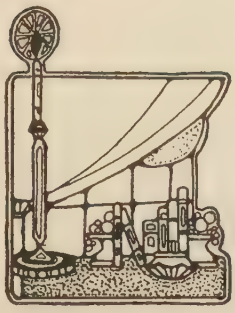
DAYLE SCHNELLE, minister of the First Christian Church of Pratt, Kansas, comments as follows: "As a minister interested in leading my people in the true spirit of worship, I have found the congregation easily led due to the worshipful atmosphere and the centralized location of those symbols which direct the mind upon the great Christian principles. Visitors have expressed their appreciation for a new and clearer understanding of our doctrine and plea.

"One of the highest tributes that can be claimed for the new building is the expression of satisfaction among the membership. Ministers and members of churches in the community which cost many times above that of our building, readily admit the superiority of our completed building for worship, education and practical usefulness."

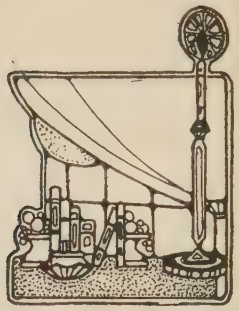


Right: Floor plan of Christian Church at Pratt, Kansas. McCracken & Heitt of Hutchinson, Kan., were acting architects

Below: Exterior of Christian Church, Pratt, Kansas. Photo by Freund



Book Chat



Books from Famous Lectureships

By C. E. LEMMON

MANY of the important religious books are the product of lectureships at various divinity schools and colleges. Usually the speaker is chosen well in advance, chosen for his ability and message, and he is advised to prepare a manuscript for publication. We have selected five of these current books, all lectures, and all worth-while contributions to current religious literature.

The Beecher Lectures

The first is the Lyman Beecher Lectures on Preaching at Yale. The 1941 lectures were given by Ralph W. Sockman, Methodist preacher of New York, and were called *The Highway of God.* Dr. Sockman has brought freshness and uniqueness to the treatment by taking the ministry of John the Baptist as an allegory of the setting of present-day preaching. There is "A Voice in the Wilderness"—and is not the present preacher in a wilderness of bewilderment, complexity, and variety? He must not be "A Reed in the Wind" but a man of courage, and like John he must consider himself "A Prophet"; yes, and like John, the Christian minister is "More than a Prophet" with personal and pastoral functions to be equated against the prophetic message; and withal he is, like John, less than "The Least in the Kingdom." The lectures are very rich in literary allusion and illustration, very pertinent to the problems of the average minister, readable and attractive in style.

Hugh T. Kerr

Dr. Hugh Thomson Kerr, for thirty-nine years pastor of the Shadyside Presbyterian Church of Pittsburgh, recently gave the T. V. Moore lectures at the San Francisco Theological Seminary and took for his theme *Preaching in the Early Church.* He discusses in successive chapters, the Apostolic Preaching, Preaching of the Early Church Fathers, the Greek and Latin Apologists, and the great Greek and Latin Preachers. For one who has been a busy pastor for four decades in a large metropolitan church, this work reveals a surprising amount of scholarly research. Dr. Kerr has studied the preaching of the early church and knows it well. He has done more than the average historian, however, for out of it he has brought wisdom and counsel for present-day preachers. There is a fine awareness of present-day problems and many interesting suggestions for the preacher of today.

Bishop Oxnam at Ohio Wesleyan

The Merrick Lectures of 1941 at Ohio Wesleyan University were given by Bishop G. Bromley Oxnam. He calls them a study in contemporary crucifixion and crusade and gives them the title, *By This Sign Conquer.* It is a book bristling with questions and rich in reference. It opens with the question, "What is the nature of contemporary change?" then follows with the answers from many modern leaders, Hitler, Toynbee, Herbert Hoover, Spengler, and others. The goal of a possible crusade is posited as the three ideals of the democratic revolution of the 19th century, liberty, equality and fraternity. The crusade is to make these ideals real in economic and social life as well as in the political order. Christianity, while it crusades for an ideal, creates the "divine discontent" necessary for progress. But, questions the lecturer, is it possible to get men to work for a social order without the aquisitive motive? For this Christianity has the only answer. There are obstacles that must be frankly faced such as our confused ethical ideals, our conceptions of property and property rights, and our tendency to give a negative response to reform. We also have the age-old problem of the one and the many made more acute in modern industrial society. Can the individual be free in a social order that requires stability? The bishop writes with fervor. He has a remarkable capacity for absorbing and analyzing ideas. He might be clearer if there were less reference and more of an exposition and clarification of his own stimulating ideas.

Chicago Faculty

Professor John Knox has edited the Walgreen Foundation Lectures at the University of Chicago on *Religion and the Present Crisis.* The ten contributors are from the Divinity faculty of the University of Chicago. Dean Colwell writes on Christian Theology, Aubrey on Democracy, Knox on Pacifism, Holman on Maintaining Christian Fellowship, Weiman on Personal Stability, Gilkey on the Postwar Mind, McNeill on Problems of a Durable Peace, Bower on Education for a New World Order, and Pauck on Redeeming Culture Through Crisis. The book is timely and vital. Church groups would do well to make a textbook of this volume.

Paul's Social Message

Holmes Rolston in *The Social Message of the Apostle Paul* has done a new thing. We have had books on the social message of Jesus and the social message of Christianity, but here the expositor centers on the writings of Paul. It is an altogether splendid analysis, dealing with Paul's attitudes toward such institutions as marriage, sex, the state, property, etc. The author

(*Continued on page* 46.)

The Great American Migration

By WILLARD M. WICKIZER*

IF YOU were to pick up your daily paper tomorrow morning and read that the government was proposing to take every last man, woman and child in New York, Boston, Baltimore, Chicago, New Orleans, Seattle, Portland, San Francisco and Los Angeles and scatter them broadcast over the United States you would be shocked by the magnitude of the prospective evacuation. And yet, as you sit and read this article, there is a shift in population well under way in America which involves as many people as there are citizens in the cities listed.

This largest of all American migrations is the result of the industrial defense effort of our nation. By the end of the year between twelve and fifteen million people will have been picked up out of their home communities and piled up in the great industrial defense areas. And when the peak is reached in 1943, the number involved will have reached the staggering total of fifteen to twenty millions.

Effect on Individual Lives

Such a tremendous shift in population cannot help but have a profound effect upon the individuals themselves and upon the social and religious structure of the nation, especially so since the incident of displacement is widespread, while the incident of reemployment is confined to relatively a few areas, meaning that people are being piled up in vast numbers in communities unprepared to receive them.

From the standpoint of the individuals themselves, it means that they are moving away from adequate housing, adequate sanitary facilities, adequate public schools, adequate church plants. They are, in most instances, leaving an established community social order to take up residence in either entirely new communities where a real social order has not had time to emerge, or to communities so suddenly expanded that the old order has largely broken down.

From the standpoint of the church in America, it means that the number of unrelated members is growing by the millions. In the non-industrial defense community, churches are losing elders, deacons, Sunday school teachers, financial supporters by removal to defense communities. In the defense community, however, the church is failing to show a comparable gain for the hordes of workers coming in who are proving difficult to reach and hold.

This difficulty in reaching the people who have migrated to the industrial defense centers is due to the working of several factors:

(1) Most defense workers feel that their residence in the new community is very temporary and so they are not justified in establishing permanent ties.

(2) Some are ashamed of the conditions under which they are forced to live and do not want to be discovered by the church.

(3) Some say frankly that they are out to get the high wages being paid and that they have no interest in anything else.

(4) Then, of course, there is also operating, but on a greatly enlarged scale, the age-old problem of the member who moves, the problem of the member who belonged to a "local church" and feels little obligation to the church in a new community.

To congregations in the non-industrial defense communities that are losing their members, we can only counsel that church effort be redoubled. Remember that there are still hosts of people around the church who are unwon to Christ and so are potential church members. Further we would say to these congregations that they have a continuing obligation to their members who have moved away; an obligation to encourage these members to unite with the church in the community to which they have gone; an obligation to secure their new addresses and correspond with the pastor of the church in the new community in order that he may quickly contact these people.

Awareness of Situation

Concerning our churches in industrial defense communities we are glad to be able to report out of wide personal observation that for the most part these congregations are alive to the challenge of the situation confronting them and are striving to the best of their ability to reach the hordes of new people who have moved in on them. It is a difficult and, in some respects, a discouraging task they face, but they are facing it bravely and with determination.

But there are new communities without church facilities and there are rapidly expanded communities where church facilities are so inadequate as to make it quite impossible for the existing churches to meet the demand being placed upon them. It is here that the brotherhood as a whole enters the picture. Recently The United Christian Missionary Society expanded the function of its Committee on Religious Work Among Men Engaged in National Defense to include not only work in camp communities and in behalf of Disciple chaplains but also work in industrial defense communities. In keeping with this larger responsibility the name of the committee was changed to that of *Committee on War Services,* and the sum of $30,000 was made available to it from Emergency Million funds for assistance to churches located in industrial defense communities.

Many industrial defense communities present situations which call clearly for an interdenominational approach. Where this is the case, such interdenominational programs are being developed through the Christian Commission for Camp and Defense Communities of the Federal Council of Churches and the Home Missions Council, through state councils of churches, and through local church federations and pastors' associations. The Committee on War Services has already granted a number of appropriations to such interdenominational projects.

Investigation of Fields Under Way

A number of industrial defense communities offer opportunities for the organization of new churches. In cooperation with the state missionary societies concerned, several such fields are now under investigation and new congregations may soon be organized.

By far the largest number of industrial defense communities calling for general brotherhood help are those in which we already have churches in existence, but churches too small and with too few resources to meet the situation confronting them.

As always, the great embarrassment is not opportunity or need but funds. The Committee on War Services and the various state missionary societies are forced to spread their financial resources very thin, and even then to leave unanswered many calls for help. This growing problem of the industrial defense community is certainly an added reason why the Emergency Million must succeed.

Hundreds of factories across the country are now working three eight-hour shifts a day for seven days a week. This means that hundreds of thousands of workers cannot attend church services at the traditional times even if they desire to do so. Such a situation suggests the revival of Sunday evening services, with communion being served at both Sunday services. It further suggests an examination of the work schedules of each local community with a view of determining a through-the-week program of services and activities which will come at such times as to accommodate those who cannot be reached on Sunday.

Numbers of defense factories are now in production, employing thousands of workers each, with from fifty to eighty per cent of the workers women. This at once suggests a number of very serious problems, one of the most serious being the care of children who will be motherless for many hours each day. Undoubtedly here is an opportunity for churches to step in with kindergartens, vacation church schools and other types of ministry and service. The situation also suggests that many local churches are going to have to examine and readjust their schedule of women's activities.

No one can view the present industrial defense situation in America without being swept with a sense of alarm because of its implications for the social and religious order. However, these are not days in which the church can permit itself to be overcome with a sense of panic. Rather it must gird itself, and bravely and energetically face what the day brings to it. And always it can be strengthened and encouraged by this thought—men need the church more today than they have ever needed it before.

*Executive secretary, division of home missions of The United Christian Missionary Society.

Clinical Training of Ministerial Students

By CHAS. LYNN PYATT*

HOW shall young men preparing for the ministry be trained to deal with people in their pastoral relations? Certainly all will agree that this question is very important. While the minister is in an exceedingly influential and delicate position as a preacher of the Word of God, it is probably as he meets men and women face to face in the pastoral relation in all kinds of difficult situations that he is called upon to show the greatest wisdom and ability. As a promoter, as an administrator, as a director of educational processes, as one who brings people in worship close to the Father and the Lord Jesus Christ, he is called upon to face grave responsibilities. But these are probably not so difficult as those he must discharge as he ministers to the sick or comforts those who watch by the bedside of someone whom they fear they may lose or as he deals with a man or woman whose life has been shaken to its very foundation by some moral or emotional experience. It is in the strain and stress of such occasions that he is called upon to meet the most difficult emergencies which present themselves to him.

Naturally, the institutions which devote themselves to the training of ministers, generally called seminaries or theological schools, devote much time and attention to the answer to such problems and undoubtedly accomplish a great deal of good. However, there is practical unanimity in the belief that ultimately such arts as those which are necessary to deal with pastoral relations must be learned by experience. Can this experience be secured under circumstances where there is a minimum of risk of doing damage and where there is the possibility of being directed and helped by those who have learned from experience and otherwise, or must the young minister be left to learn by the "Trial and Error Method" often by bungling in a tragic fashion this art so needed especially in modern times?

This is certainly no new problem. Doubtless from the beginning of the church such questions have been faced and many answers have been given to it. Even now it is still receiving widespread attention and very careful study. The answer is certainly not so easy as might be imagined.

Many would almost immediately come to the conclusion that such experience should be gained under the counsel and direction of one who had already given many years of service to the ministry. Certainly there are many things to be said in favor of this procedure, but on the contrary there are, of course, some difficulties.

Chas. Lynn Pyatt

Here only three of these difficulties, all closely related, will be mentioned.

The first observation is that some people who can do a thing supremely well do not have the ability to teach another. This may be, and frequently is, true of men who are preeminently successful as pastors.

A second difficulty is that many men who are very successful as pastors feel that it is improper to take with them anyone who is striving to learn from their experience. Much can be said in favor of the idea that this pastoral relation is so sacred that only the immediate participants should be allowed to engage in it.

A third difficulty lies in the fact that when a relation is established generally as minister and assistant or minister and associate, the one who is trying to learn is usually given a lot of other duties which make it impossible for him to secure this experience even where he has a wise, capable and sympathetic superior with whom he may work. The one who would learn is likely to be so busy superintending religious education or directing other countless activities that he will have no opportunity to improve in his pastoral skill.

Parenthetically it may be remarked that the plan of obtaining training under the direction of an older minister was probably many times more common a hundred years ago than it is now. Its decrease is doubtless the result of experiences which were carried on in those older relations.

Other methods designed to help secure this experience for a man starting in the ministry have been proposed, but space permits the discussion of only one. That is, relatively speaking, a late comer in the field.

About twenty years ago proposals began to be made that students preparing for the ministry should receive "clinical training" much as students preparing to become physicians receive such training. It was and still is freely recognized that there will be wide differences in the types of training that will be administered to either group, but the aims are similar. As stated above, it seeks to provide experience where a minimum of harm may be done and where a maximum of good may be accomplished under wise supervision.

If it is granted that this principle is sound, the next question deals with the problem of where such training may be secured. That is by no means easy to answer.

A variety of circumstances made it possible for such work to be initiated in the mental hospitals. Students not only need supervision and counsel, but they need some type of support, and it has been principally in such institutions that it has been possible to secure this desired result. It is admitted and even affirmed that equally good training may be received in institutions of different types. As a matter of fact, such training centers are now conducted not only in the mental hospitals, but also in general hospitals and prisons. The types of situation in which such work may be done will doubtless be increased in the future as it becomes possible to handle the many problems arising in connection with such work.

In 1925 such work was first offered at the Worcester, Massachusetts, State Hospital under the direction of Anton T. Boisen and Dr. William A. Bryan. Since that time theological students and clergymen from 63 different theological schools and 22 religious communions have received training. During this period more than 550 students have received such training.

Due to the fact that this training has been received in such institutions, many have received the mistaken idea that the purpose is to train ministerial students in medicine or psychiatry or some such profession. The truth is quite the contrary. The aim is to make them good pastors, or in other words to help them learn from experience in dealing with the infirmities of mankind. It may be said that it seeks to do this by promoting understanding, method, and cooperation. The facts are abundantly plentiful to show that the majority of those who have received such training have gone into the active ministry and are grateful and successful in their use of the training which they have received. An even larger num-

(*Continued on page* 44.)

*Doctor Pyatt is Dean and Professor of Old Testament, The College of the Bible, Lexington, Kentucky. He is a member of the Commission on Religion and Health of the Federal Council of the Churches of Christ in America and a member of the Commission on Religion and Health of the American Association of Theological Schools.

Pension Fund Notes and News

IN THE Central Church of Des Moines there are two aged ministers and the widow of a minister who have spent almost 250 years in life and service. About 185 years is the total these three have given to the ministry. They are all three full of hope and faith and proud of their service to the church.

Representatives of the Pension Fund have visited most of our Colleges and Seminaries to confer with the young ministers about their work and about membership in the Pension Plan. There is a fine group of young men being trained for the ministry. Many are taking graduate work leading to the M.A. and B.D. degrees.

The Rev. Norman Vincent Peale of the Marble Collegiate Church, New York City, is to be the Pension Fund speaker for the Ministers' Morning Hour at the International Convention at Grand Rapids. Dr. Peale, it will be remembered, was the adviser to the Directors when the famous moving picture, "One Foot in Heaven," was made.

Every week new ministers and new churches are joining the Pension Plan. Nearly twenty-five chaplains have become members since April 1. Churches more quickly than ever before see the wisdom and necessity for paying the 8 per cent. May it some day become unanimous.

Some of our missionaries are to be found in the most serious danger zones of the world; namely, the Philippines, China, Japan, and India as the Japanese army comes nearer. All of these missionaries sticking to their difficult tasks voluntarily have the protection of Pension Plan membership. The brotherhood through the Pension Plan will stand back of them and their families.

From Hawaii to Des Moines

BILL KURATANI, a slim, dark-skinned Drake University student of Japanese descent and American citizenship, remembers Pearl Harbor and cheers the recent destruction of Japanese warships in the Pacific.

When Japanese planes rained destruction on the great American naval base on December 7, Bill's father and mother narrowly escaped death. They had just finished breakfast in the kitchen and walked into the living-room when the kitchen was blown to bits. Neighbors who were close friends of the family lost their two sons, one a sophomore student at the University of Hawaii, Bill said.

Just before Easter, Bill came to Drake University in Des Moines, Iowa, from the University of Southern California as one of the student evacuees ordered out of the California coastal area. Both of Bill's parents were born in Hawaii, however, and he himself had taken the added step of going through an expatriation ceremony renouncing any allegiance whatsoever to Japan.

Bill cannot speak Japanese, at least not well enough to be understood in Japan, he discovered during a visit there in 1939.

Enrolled in only six hours' work at Drake, because he entered late, Bill plans to go to summer school and continue the pre-medic work he started in California. He is interested in journalism and proud of his book of clippings of articles he wrote for the McKinley high school newspaper in Honolulu. He also specialized in debate and represented the high school in an oratorical contest. His topic was: "The Constitution of the United States."

Bill and Francis Wan, a Chinese boy from Hawaii who has been at Drake since last fall, are good friends. With Dick Patterson, an American boy, and Jitsumi Kunioki, another boy of Japanese descent who has been at Drake all year, they form a little group of four Hawaiian students now on the campus.

—DRAKE UNIVERSITY NEWS BUREAU.

The State of the Church

By DR. HENRY SMITH LEIPER

American Secretary, World Council of Churches

DENMARK PRAYS FOR LIBERATION
BUT DOES NOT CEASE CHURCH BUILDING

A report from Copenhagen shows how the effort is being continued there to maintain a degree of independence for the country's religious life. It reads in part: "The King and Queen attended the opening of the newly-built church at Lyngby. It was the first Danish church to be named after the present King." (I met him in his private office several years ago and felt then that he was worthy of his name "Christian.") "Bishop Fulgsang Damgaard, consecrating the church, said that he hoped that the church might inform posterity about the period when the world was laid waste, and when the king became the rallying symbol and the shining example of a man sacrificing himself for the love of his country and never-failing faith in the nation's future. 'We pray for Denmark's liberation. God grant our King strength to stand steadfast and unshaken.'"

AFRICAN MISSIONS REVEAL
ECUMENICAL SPIRIT

From a British territory in Africa where there is a large native church under the direction of German missionaries, there comes the following story of ecumenical fellowship in wartime. The writer is a British missionary who was asked to assist the native church when the German missionaries were interned.

"I was impressed by and appreciated the brotherly gesture of one of the German missionaries when he wrote and asked me to be present at the ordination of the first African pastor of the Mery tribe. It took place on the day before the European missionaries were to leave the station. I was asked to preach and I did so feeling deeply moved by the solemnity of the occasion. It was unique to find a congregation of Christians representing more than ten different tribes in a church in wartime at an ordination by an enemy subject who was about to go into internment. It gave one the sense of absolute unity in Christ, who knows no bounds of colour or race."

GERMAN REFUGEE PASTORS
IN GREAT BRITAIN

Not long ago the Bishop of Chichester wrote to the editor of the Anglican weekly, *The Guardian*, a letter calling the attention of the public to the German refugee pastors in England (of whom there are thirty). In order to make the experiences of these pastors available to congregations in England, a "Christian Fellowship in Wartime," an interdenominational movement, has been founded. Under its auspices these pastors give lectures in various congregations so as to bring home to them the situation of the struggling church today. These lectures are making a profound impression. They have, as one listener says, "given us an insight into the implications of our Christian faith that we had never had before."

THE SPIRITUAL STRUGGLE OF FRANCE
SEEN IN ANONYMOUS BOOKLET

Another anonymous booklet has appeared in the series *Cahier du Temoignage Chretien* and is being widely circulated in France. The booklet opens with the words: "France, having been disarmed, is for the moment reduced to impotence, but she will not consent to let herself be drawn little by little along the road of successive surrenders to a point where she would deny her traditions, her hope, her honor and her soul."

There follow a number of documents concerning the struggles of European Christianity: letters and sermons, from the Roman Catholic Bishops of Münster and Freiburg, from the Roman Catholic Episcopate in Germany, from the Lutheran Bishop of Wurttemberg, from Karl Barth, etc.

The second part of the brochure is concerned with the emergence of neo-pagan ideas in France. It is there stated that if the church in France does not speak out clearly, the anti-church sentiment will grow. A strong protest is made against the attempt made in some semi-official Roman Catholic periodicals to present the war in Eastern Europe as a crusade, and it is further explained how certain intellectual groups in France are now lending their help to the Nazi propaganda.

WORLD CALL

News of Campus Events

SUMMER finds most of our college young people either in summer sessions of our schools or working in vital industries. Quickly and efficiently our schools have adjusted their programs to meet wartime needs.

Many schools are offering courses to those who are in military training and to those training for wartime services such as nursing. Some groups are helping students brought to the campuses for military training. All are alert to the needs of our day, and quick to realize the vital part the church college is playing at a most perplexing period of history.

Purdue Christian Foundation
West Lafayette, Indiana

Purdue University has been selected by the United States Office of Education as one of the four schools in the nation to train third-class naval electricians. The first 200 sailors arrived June 1 for a sixteen weeks' course. Additional groups of 200 men will come to the campus the first of each following month until the full quota of 800 is reached. As soon as each group completes the course, a new contingent will come in, maintaining the full quota until the need for naval electricians has been met. In addition, the University will train 50 naval officers in aeronautical engineering.

The Purdue Christian Foundation, along with the other Foundations on the campus, is preparing to receive these students and to encourage their interest and participation in the worship services, classes and socials of their church preference. Welcome parties, sponsored by the Religious Council in a united effort, will get us acquainted with them as they arrive.

Of special note in the program of the summer term is P. C. F.'s special study group on the findings of the Delaware, Ohio, Conference. The Textbook for the group is the handbook published by The Christian Century Press, *The Churches and a Just and Durable Peace.* This group, comprised of ten to fifteen coeds and eds, is meeting for one hour every Wednesday evening. Needless to say, these students are having an interesting time doing some solid thinking together and will be ready to do their part to help win the peace.

Bible College of Missouri
Columbia, Missouri

Dr. George N. Mayhew, professor of the History of Religion at Vanderbilt University, has been engaged in making a survey of the work of the Bible College.

Dr. Mayhew employed four methods in conducting his survey. First, he observed faculty and students in the classroom.

Second, he interviewed approximately forty students about work in the Bible College.

Third, he interviewed sixteen faculty members of the university, including four deans and the president.

Fourth, he had sets of examination papers, which had been graded by the faculty members of the Bible College, graded by competent scholars of other schools and their grades compared.

In summarizing his report, Dr. Mayhew said, "You have won the confidence and approval of a great state university for twenty-two courses in religion. I know of no other state university which has been more generous and cooperative towards the matter of credit courses in religion. Since the state university is not allowed to give courses in religion, the administration and the deans have a deep appreciation for the religious instruction of the Bible College which supplements the education of so many of its students.

Dean Carl Agee preached the anniversary sermon at the First Christian Church, Sedalia, May 24, celebrating the thirty-fifth anniversary of the pastorate of A. W. Kokendoffer, and honoring William R. Courtney and his family, prominent members of the church, who are moving to Mexico, Mo. That evening in the Dixie Christian Church he preached the ordination sermon at which time Sanford Bush and Mearl Lasley were ordained to the Christian ministry. Both graduate this year from the university, and both have held student pastorates. Mr. Bush will go to the graduate school of religion of Vanderbilt University, and Mr. Lasley to the Union Theological Seminary. The dean also gave the commencement address at Iberia Junior College.

William Woods College
Fulton, Missouri

Ninety-two students of this year's graduating class were the first to receive the Associate in Arts and the Associate in Fine Arts degrees from President Harlie L. Smith at William Woods College's fifty-second Commencement exercises on May 25.

At the Commencement, Herold C. Hunt, superintendent of schools at Kansas City, delivered an inspiring address on "Priorities of Life." The exercises were held on the lawn in front of Senior Lake. The Glee Club sang, and President Smith awarded the diplomas.

On May 24, President Smith became the first president of William Woods College to deliver the Baccalaureate sermon. Speaking on the topic, "Religion in a Changing Order," his theme was that religion and particularly Christianity have within them the power to solve the problems of the world.

Sunday evening, the college's traditional Ivy Chain Vespers service was held. At this ceremony the senior students, each with a part of a long chain made of ivy over her shoulder, marched by President Smith who cut the chain. This ceremony, sponsored by the Y. W. C. A., symbolized the parting of the girl from William Woods College and the beginning of her life as an individual.

Saturday before Commencement, all students who take equitation, participated in the William Woods College Horse Show. The show, held in the college riding ring,

Bethany (W. Va.) College held its 101st annual commencement on May 17, conferring degrees upon 54 seniors. Honorary degrees were awarded to the Rev. J. Frank Green, Grand Rapids, Mich.; Dr. Sao-Ke Alfred Sze, Chinese Diplomat on special mission to Washington, D. C.; J. Weldon Jones, Assistant Director of the National Budget; and Major General Richard K. Sutherland, chief of staff under General Douglas MacArthur in Australia. Mr. Jones delivered the commencement address and Dr. Cramblet, president of Bethany College, preached the baccalaureate sermon.

Left to right: J. F. Green, Dr. Sao-Ke A. Sze, Dr. W. H. Cramblet, Hon. J. W. Jones.

drew spectators from surrounding towns as well as parents of students. Will Lee of Mexico, Missouri, acted as judge.

Drake University
Des Moines, Iowa

Seventy-nine ministerial students have been enrolled in Drake University during the past year. Sixty-two of these were matriculated in the Bible College, and seventeen in the College of Liberal Arts. This is the largest number of ministerial students to be enrolled at Drake in several years. Those who received degrees in the commencement exercises June 5 were:

Bachelor of Sacred Literature: C. L. Duxbury, Gilman, Ia., S. S. Goldson, Jamaica, B. W. I., Colvin Mobley, Des Moines, Ia., Cyril Morris, Jamaica, B. W. I., Wilbur R. Watkins, Panora, Ia.

Bachelor of Arts (Bible College majors): Virgil Bett, Des Moines, Ia., Wayman McReynolds, St. Joseph, Mo., Jack Reeve, Des Moines, Ia., Keith Van Horne, Mitchellville, Ia., Homer Watkins, Des Moines, Ia.

Master of Arts: Forrest Bates, Vinton, Ia.

Bachelor of Divinity: G. H. Sutton, Boone, Ia., Ray Swartz, Mildred, Minn.

Dr. H. Leigh Baker, dean of the college of education of Drake University, has received the commission of captain in the Army Air Force.

David Unoura, son of the Japanese pastor of our Japanese Christian Institute in Los Angeles, enrolled in Drake University at the beginning of the summer session. Bill Kuratani, another Japanese evacuee, whose home was blown to bits in the Pearl Harbor raid when about 1,000 in the Japanese quarter were killed, will continue his pre-medical studies.

Dean E. O. Kagy, head of the university's college of pharmacy, retired from his active duties as administrator at the close of the spring session, bringing to a close 30 years of service as dean. Because of the school's accelerated war program, he will continue his teaching schedule through September 4. Dean Kagy is a member of the American and of the Iowa pharmaceutical associations and of the American Chemical Society.

Dr. Theodore G. Mehlin, head of the astronomy department, has resigned to accept the post of associate professor of the same subject at William College, Williamstown, Mass. Professor Mehlin came to Drake in 1936. A special counselor for pre-induction military students at Drake, Professor Mehlin also has served as chairman of the liberal arts college catalog committee and as a member of the curriculum committee of that college.

Drake's colleges of pharmacy and fine arts have now been approved by the Navy for the V-1 program. This action completes the list of five Drake colleges which offer freshman and sophomore work. The colleges of commerce and finance, education and liberal arts were approved earlier.

Texas Christian University
Ft. Worth, Texas

Dr. A. L. Boeck, head of the School of Business, is now serving as principal price specialist of the Southwest Regional Office of Price Administration in Dallas. Prof. L. T. Miller has been appointed acting chairman of the School of Business.

Miss Nancy Goodman, president of this year's graduating class at William Woods College, Fulton, Mo., in the traditional senior academic robe on which is embroidered the name of each graduating class in the college's fifty-two-year history. She is standing on the traditional senior bridge before the Ivy Chain Vespers Ceremony.

A poetry scholarship, valued at $25, will be awarded for the second time for the school year 1942-43. The funds for the scholarship are provided by the Dallas T. C. U. Woman's Club. Only persons who will enter school next fall as freshmen or transfers are eligible. The 1941-42 scholarship was held by Lazare Nesin of Westfield, Mass.

Francis Macmillen, internationally famous concert violinist, was a member of the music faculty May 18 to July 1. He taught a six weeks' "Master Class" in violin, and was presented in concert by the university on the evening of May 20.

Frank Schofield, sophomore ministerial student from Sacramento, Calif., was the winner of the annual Timothy Club sermon contest. Graham Pugh, Fort Worth, has been elected president of the club for 1942-43; Edwin Cornelius, Jr., Sacramento, Calif., vice-president; Jim Farrar, Dallas, secretary-treasurer.

Foster Hall, new dormitory for girls (capacity 206) was dedicated as a part of the 1942 Commencement exercises June 1. It will be occupied for the first time next September. Harry Knowles, pastor of the First Christian Church, delivered the commencement address; Perry E. Gresham, University Christian Church, Fort Worth, the baccalaureate. Honorary degrees were conferred upon four—Harry Knowles, and Amon G. Carter, publisher Fort Worth *Star-Telegram*, Doctor of Laws; J. B. Holmes and Patrick Henry, Sr., Texas Christian Missionary Society, Doctor of Divinity.

"Christianity and the World Crisis" was the theme of the annual Spring Retreat for Brite College of the Bible students and faculty. In conjunction with the retreat was held a meeting of Disciple Summer Conference deans from Texas, Oklahoma, Arkansas and Louisiana.

A survey by *The Skiff*, student newspaper, shows 253 T. C. U. students and alumni serving with the armed forces of the United States. The Army and Navy Air Corps claim nearly 40 per cent of the total. "The list is incomplete," said *The Skiff*, "for there is no means by which a perfect check can be made."

Butler University
Indianapolis, Indiana

Butler sponsored a series of War Forum Lectures designed to present to both students and residents of Indianapolis some of the problems of living and working under war conditions, fighting for victory and planning for post-war reconstruction.

Recognition for scholastic achievement was given to outstanding Butler students May 7 at the traditional Honor Day Exercises held in the North Methodist Church. Faculty members elected twenty-nine seniors to Phi Kappa Phi from among the highest 10 per cent of the senior class from all colleges of the university. Dr. Albert Lybyer, professor of history at the University of Illinois and widely known authority spoke on "The Problems History Teaches."

The reactivated Chaplains' School at Fort Benjamin Harrison, where clergymen of all denominations will learn to be army chaplains, has focused attention at Butler University on the part graduates of the school of religion are taking with the nation's armed forces. Ten former Butler students are now serving as chaplains at army posts, according to Herbert J. Wilson, religion school alumni secretary.

Once again defense workers in Indianapolis and surrounding area are eligible for three new government financed courses beginning at Butler University the week of May 18 and continuing for a period of 12 weeks. The courses, Budget Control, Elementary Cost Accounting, and Auditing Theory and Practice, are being taught by regular faculty members of the Butler accounting department.

Under the Butler plan pre-nursing students, of which there are eighteen coeds, attend the university for two years, then take three years of training at an approved hospital, thus completing requirements for the B.S. and the R.N. degrees.

Six coed seniors in Home Economics have received dietetic interneship appointments at various hospitals throughout the country.

With 298 seniors graduating at the 87th annual commencement exercises June 8, the regular session came to a close. Summer school sessions began the following morning.

Eyes On the Orient

By DR. M. SEARLE BATES

NOW that Burma is conquered, Japan's easy jobs are finished. No longer will it be possible to take over a great domain each month. Nothing short of a major expedition can hope to cause much trouble to India, Australia or Siberia. It is questionable whether attacks upon Madagascar, Ceylon, New Zealand or Hawaii, would be worth the risks to the ships that would have to be employed against them. Japanese relations with Russia are enigmatic as ever.

At this moment (June 6), China is again the lively anvil. There are Japanese operations on the difficult Burma border, on lines northward from Canton, on the routes from Chekiang into Kiangsi, on a thrust southeast from Nanchang. Concentrations are reported from the Indo-China border, and from Hankow. The Japanese report completion of the seventy-'leventh campaign to clean up Shantung.

All of this comes to: (1) an effort to cut off China practically and psychologically from any hope of material aid through Burma, India or the eastern coast; (2) displacement of the Chinese air bases of present or potential importance to either side; (3) direct assertion of Japanese power against the Chinese armies, *after* the six months' holiday of vast conquests elsewhere, and *before* a "peace offensive" or a shift of main Japanese forces to Russia or other quarters.

Some think there will be a strenuous effort to get the railways complete from Canton to Hankow, and from Shanghai to Nanchang and Hunan. Some expect an all-out offensive upon Chungking. But these would be most costly undertakings, and would require postponement of other big affairs. The former is feasible, the latter hardly so.

Chinese morale is suffering from cumulative economic wear, and from disappointment at the wretched showing of the United Nations in the East. The Chinese military mission to Washington has received tardy and scant attention. The Flying Tigers have shown what could be done with the remnants of obsolete planes, when they meet their opponents off the ground. But only now is there substantial reason to hope for real equipment in the air, based upon current British and American undertakings. Very late, as usual. Only Chinese stamina and sacrifice can keep it from being too late.

Camp Life

By JESSIE M. BURKE*

CAMP life is now a permanent part of the Cleveland Christian Home program. It is the result of a dozen years of concentrated work toward this end. Realizing the great need of such a varied and completely changed summer schedule for our children, a Camp Fund was started years ago, and finally, after much work and effort and through special gifts of interested friends, two camp sites have been purchased in the name of The National Benevolent Association of the Christian Church for the benefit of the Cleveland Christian Home. Both camps are in Michigan, and it is expected that some of the delegates to the Grand Rapids convention will visit them this summer.

The Girls' Camp is located at Stony Lake, Shelby, Michigan. The summer slips by all too quickly for those girls who have been privileged to spend vacation months here since 1939. The mornings begin with a period of devotion led by one of the girls. Breakfast follows. For an hour after breakfast the girls are all busily engaged in their morning indoor work—some making beds, some dusting, some sweeping, some scrubbing, and some washing the dishes. When such daily tasks are completed, all the girls work together on the grounds until ten o'clock. They also work in their rock garden on the hillside of the glen. Then comes the morning's recreational period. Time passes swiftly until lunch preparation.

Following lunch period, the girls assemble on the front porch to sit quietly and engage in some form of handwork while resting. They are taught knitting, crocheting, all kinds of embroidering, weaving, sewing, and plaque painting. Through the interest and efforts of Stony Lake friends, a summer bazaar is held on one evening, at which time the completed handwork is displayed for the many guests who visit at that time.

The handwork period lasts daily from 12:30 until 2:30 and is followed by the swimming period, the girls returning from the beach just in time to get ready for dinner. There is always some time for outdoor recreation before the evening devotions. One of the ways the girls benefit most from the summer's program is the opportunity to learn more about preparing and serving food. All of the girls twelve years of age and over are divided into shifts, each shift spending a day a week in the kitchen to help with the cooking. Even the little ones are privileged to share in this experience. On Wednesday, washday at camp, all the girls younger than twelve years prepare both meals while the older girls busy themselves with the laundry. This opportunity really to be cooks not only proves to be a most valuable experience for our girls, but becomes one of the most delightful and enjoyable parts of the camp program.

The Boys' Camp is located thirty-five miles north and east of Muskegon, Michigan, and seventeen miles south and east of Hart on Campbell Lake. To go to camp from Chicago, follow route U. S. 12 to Benton Harbor, Michigan, then Route 31 to about two miles north of Muskegon. Turn right on Route M-20 and follow to point of interception with Route M-82. Follow M-82 past Hesperia, Michigan, cross the White River, follow signs to Camp. This site formerly belonged to Chicago Military Academy as their Summer Camp at Hesperia, Michigan. It has all the resources for a happy, healthful vacation with the best character training, offering facilities for boating, horseback riding, archery and rifle practice, fishing, swimming, and other constructive entertainment. The boys are eagerly anticipating their first camping experience this summer in their own camp.

Girls of the Cleveland Home ready for camp

*Publicity director for the National Benevolent Association.

Mission Study Material for All Age Groups

July to December, 1942

Adults

For missionary groups, women's councils, men's groups, church school classes, and similar groups.

AT WORK THROUGH THE YEARS, a series of six *programs* on the missionary and educational work of the Disciples of Christ. Historical backgrounds and present work, in a challenging variety of presentations. Each of six pamphlets contains adequate leader's guidance and material for the presentations. Single packet, 50 cents; if the *series of programs* on Latin America (*New View of Latin America*, 75 cents), for the second six months' study, is ordered at the same time, the combined price is $1.15.

FORWARD IN MISSIONS AND EDUCATION, by Jessie M. Trout, textbook recommended for a *discussion course*. Covers our entire missionary and educational program and contains worship suggestions and discussion questions. *Year Book* outline and WORLD CALL program pages give suggestions for organizing the text into a course of six sessions. Price, 50 cents; if the *discussion course* on Latin America (*The Other Americas*, 75 cents), for the second six months' study, is ordered at the same time, the combined price is $1.15.

YEAR BOOK FOR ADULT MISSIONARY GROUPS, containing outlines for both series of programs and discussion courses. 5 cents each; 50 cents a dozen; $3.50 a hundred.

WORLD CALL, carrying articles and news items that will supplement the study materials, monthly devotional studies on the theme, "The Missionary Message of the Bible," and supplementary suggestions for programs and discussion course. $1.25 per year.

Young People and Seniors

For missionary organizations, church school classes, Christian Youth Fellowships, Christian Endeavor societies, forums, and other groups.

For young people's study July to December, 1942, three most significant themes are recommended. Two of these were studied by many youth groups during the past twelve months, but because they are so important they are called again to the attention of those groups which did not study them. These two themes are "Christianity and Democracy in America" and "Christians and World Order." The third theme, of equally great importance, is "Our Work Around the World," a study of our brotherhood's missionary and educational program.

A suggestion for the use of all three themes: Arrange a time in Sunday evening youth meetings for two of them (at least six meetings for each), and follow the other in a Circle or Triangle, if you have either or both. If not, plan six through-the-week meetings in which to take up the third theme.

CHRISTIAN FRONTIERS FOR DEMOCRACY, a discussion packet containing detailed suggestions to help leaders stimulate group thinking and participation, with illustrative and factual resources for use in making assignments. Intended mainly for older young people, though some seniors may prefer it. Price, 50 cents.

HOME MISSIONS AND HUMAN RIGHTS, a packet of programs worked out in detail. Intended primarily for seniors. The book, *Author of Liberty*, is included. Price, 75 cents.

WHITHER WORLD? a discussion packet on World Order containing course plans and the book, *A Christian Imperative*. In general, older young people should order this packet, though some may prefer the more simple approach of the packet, "Christians, Bring the World Together." Price, 75 cents.

CHRISTIANS, BRING THE WORLD TOGETHER! a packet of programs, using interesting and varied methods. For seniors and older young people. Price, 50 cents.

OUR WORK AROUND THE WORLD, a packet of programs giving a comprehensive picture of the work of Disciples of Christ at home and abroad. Based on the book, *Forward in Missions and Education*, which is included in the packet. Price, 65 cents.

Junior High

Intermediates

For missionary organizations, Christian Youth Fellowships, Christian Endeavor Societies, World Friendship Clubs, and other groups.

NEW FRIENDS IN AMERICA, by Hazel Harker, one of the permanent missionary units for intermediates. Deals with various national groups in America. Single copies, 50 cents; three copies, $1.00. A supplementary packet (ask for Supplementary Packet No. II) is available for 10 cents.

PRESENT DAY PIONEERS AROUND THE WORLD, by Hazel Harker, a permanent missionary unit dealing with work of our missionaries around the world. Single copies, 50 cents; three copies, $1.00. Supplementary Packet No. III, for this unit, 10 cents.

LIVING TOGETHER IN TODAY'S WORLD, by Louise B. Griffiths, leader's course with rich teaching material and a wealth of background material, built around the areas of life covered in the reading book, *Brothertown*. For five units of work. Price, 50 cents.

BROTHERTOWN, by Louise B. Griffiths, a reading book which supplements the leader's course described above. Stories deal with various areas of life and describe the work of Christian missions. Cloth, $1.00; paper, 60 cents.

LATIN AMERICANS IN SOUTH AMERICA, a two-session unit in *Highway*,* October 18 and 25. Price, 75 cents per year (weekly publication).

Children

Program materials for expanded sessions of the church school, junior congregations, junior missionary groups, junior Christian Endeavor societies, and other similar groups.

Juniors

OUR NEXT DOOR NEIGHBOR—MEXICO, a unit of study which will take the place of the usual "home mission" study for children. Published in the King's Builders Section of the October 25 and the November 1, 8, 15, and 22 issues of *Junior World*. Groups using this material in monthly meetings can do so beginning in November, 1942, and continuing through March, 1943. Those using it weekly can do so during the month of November, 1942. *Junior World*,* 75 cents per year, five or more to one address, 14 cents each per quarter.

FRIENDS IN OUR MEXICAN CHURCHES, Children's Special Packet dealing with our Mexican churches in the United States and the work of our mission in Old Mexico. Contains information, pictures, stories, work plans, worship suggestions, and presents the Children's Special Object of Giving in this field of our work. May be used in and of itself as a study, to supplement other materials for a study of this phase of the Latin American theme, or as background and source material for general missionary studies for children. Price, to be announced.

OVER THE MEXICAN BORDER, Hewitt and Thomas, text containing session plans and procedures as well as stories for telling and informational background material. A previously published book recommended for continued use. Paper only, 50 cents.

Primary

FRIENDS IN OUR MEXICAN CHURCHES, Children's Special Packet, described above in Junior materials, contains a course plan for a unit of work for Primary children and material designed for this age group. Price, 35 cents.

AROUND A MEXICAN PATIO, Ethel Smither, a course book containing session plans, background material, worship suggestions, and program materials for use with Primary children. Paper only, 50 cents.

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*From Christian Board of Publication, 2700 Pine St., St. Louis, Mo.

For further information regarding materials, write Missionary Education Department, 222 Downey Avenue, Indianapolis, Ind.

Why I Believe in Home Missions

By JOHN LONG*

THIS title is being used merely as a companion title to an especially effective article by Mrs. Mae Yoho Ward in the March issue of WORLD CALL entitled "Why I Believe in Foreign Missions." I heartily endorse every statement which Mrs. Ward makes and am sure there is no difference at all between us on the point that Christian missions cannot rightfully be segmented into "home" and "foreign." She uses the terms "missions" and "Christian missions" much more than "foreign missions." Such terms would include the total task of the church as we carry out Christ's commissions to "Go into all the world" and "be my witnesses both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." It is a world-wide task whose effectiveness as a whole depends upon the efficiency of every part.

I once heard a missionary to India tell of an experience which was his soon after reaching that country. A group of professional young men of the community had organized a discussion club for the purpose of studying the religions of the world. Doctors, lawyers, teachers—well-trained young Indian men, most of them with their training in the universities of this country and Europe—strangers in our own country, potential leaders when they returned home, yet not one of them had been invited into a Christian home nor had been directly influenced by the church in any way. They represented a number of different religions, but not one of them was a Christian. They were seekers after truth. When they found that the missionary was a well-trained young man they invited him to join their discussion group that he might share with them his knowledge of Christianity.

You can know that he accepted eagerly, for he felt that if he could convince them that Christ offered the only hope for the world, what a wonderful start he would have toward making Christlike that whole area in which he was to serve.

The first day he appeared before them he told them what Christ had meant to him and what He had meant wherever He had gone. Among other things, he said that wherever Christ had gone, there you found justice and love and brotherhood, and a respect for every human personality. But just in the midst of his fine talk one of the young Hindus spoke up and said, "What are you going to do about this?" He held before him a daily newspaper purchased on the way to the meeting that day. And there in the banner headlines across the top of that paper in far-off India the missionary translated these words: "AMERICAN MOB BURNS A MAN."

"Now," said this Hindu, "you from Christian America, you who claim that wherever Christ has gone, there you find justice and love and brotherhood and a respect for every human personality, what are you going to do about a thing like this?"

Missionaries Handicapped

It was a difficult thing to explain, but the missionary said that it was far from the last time that he saw how greatly missionaries in other parts of the world are handicapped by unchristian American practices broadcast by newspapers, radios, and motion pictures. Time was when foreign friends gained a good impression of America and Christianity because of the fine example of our missionaries to give them their only picture of our way of life. Today, when the world is much smaller, they can look over our backyard fence and see many unsightly scenes which we would perfer to hide. Is it any wonder that they are questioning why the physician does not heal himself? This missionary concluded that what FOREIGN missions needs more than any other one thing is the baptism of the Holy Spirit upon the churches at home.

Christianity Begins at Home

The best way to teach anything is by example. It is as true of a nation as it is of an individual that the life of the preacher is the life of the preaching. If we want to make the whole world Christlike, and certainly for all the reasons presented by Mrs. Ward, in addition to that of our own safety, we dare do no less; then the place to *begin* is right here at home.

As a brotherhood we have always shared this view and have sought to have a part in the task of making America more Christlike. Among the very first of our missionary efforts was the securing of a charter for a school in Mississippi to be known as the Southern Christian Institute. It was a school for the Negroes who make up nearly a tenth of our population. From this mother school the work grew until we had five fine institutions for Negroes. Jarvis Christian College in Texas and Southern Christian Institute are the only two survivors—not that more such work is not sorely needed, but that a great brotherhood like ours could not support any more.

Of our other work at home, the mere listing of it makes an impressive showing. Our work among those who knew this as home before certain foreigners invaded these shores, is with the Yakima Indians. Our fine home there brings the only definite Christian influence and teaching to the boys and girls who come in from the Reservation to attend the government school at White Swan, Washington.

Among those who are culturally closest to our early settlers, because of isolation in our eastern mountains, we have excellent schools and churches at Livingston, Tennessee, and Hazel Green, Kentucky.

We have a very effective evangelistic work among the French Acadians in the Evangeline Country of southern Louisiana, descendants of the victims of the first North American movement of so-called aliens.

Among people as American as the rest of us, but who are being similarly victimized in our own day, the work of our Japanese Christian Institute in Los Angeles was never more needed than right now.

Down in our southwest area the Mexican Christian Institute and several Mexican churches serve the descendants of those who became foreign when we "annexed" a part of their homeland.

In the coke regions of Pennsylvania our churches minister to the needs of some of the more recent immigrants to our country.

In a very excellent program of church development, maintenance, Christian education, and evangelism, most of the other areas of our national life are influenced for good.

Being a "Good Neighbor"

This and much more constitutes what we call "home missions." Its results can be seen directly in the changed lives, the transformed communities, the trained Christian leadership produced in all this work. Its indirect results are harder to measure, but important among them is the influence of our example to the rest of the world—a city on a hill which cannot be hid.

It would make an interesting study to find out how many of the outstanding leaders of the other nations of the world had lived for a while in our country. What did they see here? What impressions were made upon them in our treatment of them and other minority groups? What attitudes did they develop? Did our churches and church schools and Christian homes help them to see how and cause them to want to lead their nations in the Christian way? Where better could any "good neighbor policy" begin? How much more friendship and good will would there be in the world today if Christian people had been more on the job when these neighbors lived among us! That is a part of "home missions."

Jesus said, "And I, if I be lifted up from the earth, will draw all men unto me." Ours is the task to lift him up. He will do the rest. We must *begin* by exalting him in our own personal lives, in every community, in every phase of our American life. Then it will be easy to make him known and loved and served to the ends of the earth.

*President of Southern Christian Institute, Edwards, Mississippi.

Women and World Highways

World's Day of Prayer (2)

By MARY LEDIARD DOAN*

LAST month we wrote that reports of the observance of this great day of world-wide fellowship in prayer were incomplete. At that time we knew that some 6,000 groups in the United States had participated in the service and their offering to date was $75,000, $11,000 more than the total offering last year. Now more complete figures tell us that the offering to date is over $82,000 with contributions still coming in. It is conservatively estimated that services were held in more than fifty countries.

Using the same program in varying languages, being the same kind of imperfect humans of varying color, praying to the same God, the Father of all, in the name of the same Savior, brings us all very close to each other, though separated by many miles. "I Am the Way" is a unifying subject, for all are united as we follow the road to one Master.

MISS FLORINE CANTRELL of Mexico tells us how her small group was comforted as she says:

"'Tell me, I really want to know, which is the way? Some say the Catholic religion, others the Protestant.' To this question which comes to us repeatedly, we have only one answer, the words of Jesus to Thomas: 'I am the way.'

"An aged woman who feels that death is near, asks us to pray 'that I may not die at night time, because it would be dark and I would not know the way.' It is Jesus' answer again, 'I am the way' and 'I am the light of the world.'

"The program for the World Day of Prayer, when presented in our Nogales church, gave assurance again to that small group that there is no other way except Christ, and that they made no mistake when they chose this way.

"It was not hard for them to visualize their brethren in bombarded cities seeking a sheltered place to have their worship because they, too, in years past, have had to leave their village homes to the enemy, while they sought refuge in the mountains.

"The sense of unity with other Christians around the world was most inspiring to this small isolated group who seldom have fellowship with others. At this time, distance, race, and nationality were not a hindrance to united worship and desire for the reign of love, justice, and peace."

THE World's Day of Prayer in Puerto Rico brought the Christians together, gave them a vision of the world, and opened the way for a missionary effort that will be of untold value.

Mrs. Morton writes of some of the difficulties faced in getting the program translated and printed, but the pastors did the work and the churches bought their programs and followed them in their services just as their brethren around the world did. They prepared one thousand copies and that was not enough. She says:

"The idea of praying together with their brethren around the world thrilled them as I've seldom seen them thrilled and they promised to observe the day in all their churches and through lay workers in their preaching places too.

"On that day the churches and other places of worship were jammed, and people in many places were kneeling outside.

"This experience has helped, as nothing else has, to make our people lift up their eyes to the hills and mountains that bind them in and make them feel at home and safe, and to look beyond to a world torn by greed and selfishness that only Christ and his way of life can change."

This observance of the World's Day of Prayer in the churches of Puerto Rico has stirred the Christians to a new missionary zeal. For at their convention they voted unanimously to observe Woman's Day and Children's Day and to take the offerings, half of which will be sent to The United Christian Missionary Society to preach the gospel around the world.

One pastor wants his Sunday school children to know about the Japanese so they can really learn to love them while they are small. It is so hard to learn when you are grown. He asks a question: "What have we in Puerto Rico ever done to give this gospel to Japan? We sent earthquake relief money but no gospel. So we are partly to blame."

IN ACKNOWLEDGING the contribution from our group at Missions Building, Miss Margaret T. Applegarth, chairman of the World's Day of Prayer committee, said:

"This acknowledgment of your Day of Prayer offering comes to you with unusual gratitude, because of the special godsend it will bring to each of the projects among which your offerings are divided.

"*Christian Colleges for Women in the Orient*—how essential skilled leadership is now more than ever! *Christian periodicals for women and children*—how steadying and satisfying such a monthly magazine will be in the places where missionaries may have been withdrawn! *Christian migrant centers*—how friendly and Christlike in a nation wanting to make democracy come true in the whole world! *Religious directors in Indian schools*—how just and fair to the race which owned our country first! On February 20th, when we dwelt with such insight on the words of our Lord 'I am the way,' surely we began following in his steps by means of these gifts which can prepare in earth's wildernesses the highway of our God.

"Because of the many tragic catastrophes in the Far East, it seemed as if this would be a natural year to invite the Christian Orientals in the United States to observe the Day of Prayer with the rest of the world; special requests were sent to Chinese Christian Centers and churches, and to certain Japanese internment camps (on Ellis Island and in California) where it was known that a special missionary worker had been assigned. In New York City, the German pastor's wife who had helped to write our 1942 worship service held a meeting in her church where a Japanese and a Chinese both took part, after which the audience was stirred to go out to make friendly calls on these strangers in their midst.

"Two other ventures of faith have been rich in returns; letters were sent out to twelve hundred rural preachers asking them to find key women in their country parishes to initiate a Day of Prayer service and to secure 'time' for a broadcast over a rural radio; and an increasing number of local Day of Prayer committees are planning to meet week by week, or month by month, as a small continuing prayer group. One leader near Philadelphia has recently formed fifty such new units. (Our 1942 "Handbook for Leaders" devoted pages 13-16 to plans for the refreshing and significant use of such a regular hour together—partly in silence, partly in some study of prayer, partly in intercession.) May we urge that your own community try such an enriching spiritual experience."

*Vice-president of The United Christian Missionary Society.

For Adult Missionary Groups

Theme: *Our World-Wide Task*

Helps for August and September Studies

OUR WORLD CALL pages for May and June outlined the new year's themes and plan for study. For the first six months (July-December) we are following the general theme, "Our World-Wide Task," using either the series of programs titled "At Work Through the Years," or the discussion course, "Forward in Missions and Education."

In case you have not yet chosen your material and started your study, turn to those pages for suggestion and guidance. See also your *Year Book* for information. Notice the plan for "standing orders." Many groups take advantage of this offer.

Since this is the July-August issue of WORLD CALL, we are carrying suggestions for both the August and September meetings, in each case for both program and discussion meetings. Worship materials for both these months are also found in this issue.

AUGUST

At Work Through the Years

A Series of Programs

"Our Brotherhood and Missions" is the theme for this second program in the series, a program in which we want to set forth the beginnings and the development of the Disciples of Christ through the years, the work that our brotherhood is carrying forward, and the way in which we are organized for our world-wide task.

The leader will find in the pamphlet for Program Two, suggestions for procedure and material for use. If your group is especially interested in the historical background of our brotherhood, there are books and pamphlets from which such information may be gathered. Ask your pastor for help.

A short sketch about your own church's beginning would be of great interest. Perhaps your church is closely associated with the early beginnings of our brotherhood. Or it may have been originally a home missions church. Or it may have some special connection with the beginning of our foreign missions program. Such a feature added at the end of your program hour might be conducive to some very enlightening conversation and would perhaps help your group to a feeling of closer fellowship with the Disciples of Christ around the world and a deeper sense of responsibility for our world-wide task.

Forward in Missions and Education

A Discussion Course

"Education for Christian Living" is the theme for this second meeting. The first meeting in the series centered our thinking upon the needs of our country and the home missions task of the church, and reviewed our home missions work in the support of churches and institutions.

This second meeting turns our attention again to the conditions and needs in our homeland and takes up the task of Christian education. A suggested order of procedure is given here with information as to source material. (Note the outline on page 9 of the *Year Book* also.)

1. Announcement of Theme—both the general theme and that for this month.
2. Worship: "My Neighbor's Need" (See study book, pp. 180-181.)
3. Symposium: "Laying Foundations Through Christian Education" (Chapter V).
   a) Leader's Introduction (pp. 53-54).
   b) Brief reports from four people on the various phases of the work of Christian Education: children's work, youth work, adult work and leadership education, church administration.
   c) Report from the committee that was given a special assignment. (See p. 177 for information as to this assignment.)
   d) Short talk: "The Need for Advance" (p. 64).
   e) Discussion (questions 4 and 5, p. 179).
4. Symposium: "Educating Disciples for Social Action" (Chapter VI).
   a) Leader's Statement (pp. 66 and 76).
   b) Talk: "Areas of Social Action" (pp. 68-76).
   c) Discussion (p. 182).
5. Hymn: "O Master, Let Me Walk With Thee" (first stanza).
6. Missionary Benediction.

SEPTEMBER

At Work Through the Years

A Series of Programs

"The Home Fields" is the title of this third program in our study of the Disciples of Christ around the world. Conditions in our land that help to create home mission needs, the work which we are carrying on through our great program of home missions, and the work we ought also to be doing—these are the things we want to take up in this meeting.

Pamphlet Three in the packet of programs, "At Work Through the Years," gives the source material and leader's guidance. There are to be two brief talks by members of the group and a dramatic presentation of our home missions service. There is also material for a brief closing message by the leader. The dramatized presentation, "The March of Home Missions," will be fine for an outdoor meeting if such is planned. If the program as planned seems too long for a summer meeting, the first talk, "Our Country's Needs," may be greatly condensed and used by the leader as a part of the opening statement. Some of the information used in "Multiple Ministries" may be omitted, if it has been presented through "The March of Missions."

Material for the worship service, which is planned for the close of the meeting, is found in this WORLD CALL.

Forward in Missions and Education

A Discussion Course

"Good Neighbor to the Other Americas" is the theme for this third session of the discussion course, "Forward in Missions and Education." See page 10 of the *Year Book* for outline of study. Chapters XI and XII of the study book, *Forward in Missions and Education,* are the source material. This study on Latin America is lifted out of the order as arranged in the study book and placed first in our three-session study of foreign missions, because of the full six months' study of Latin America which we will be following from January to June.

Hang a map of Latin America where it will be seen easily by all. Use it yourself and have the people making the talks use it. A fine Latin American Wall Map may be ordered from Missions Bldg., 222 Downey Ave., Indianapolis, Indiana. Price, 25 cents. Small maps of each mission field are found in the study book.

Have posters made showing the statistical information given on pages 143, 158 and 159. These posters might be cut in the shape of the map of each country.

Procedure may follow these steps:

1. Worship: "Doing His Will" (See study book, p. 193; or if preferred, the worship service on p. 191 may be used.)
2. Leader's Introduction.
   Announce general theme, noting "The Purpose of the Study" as given on p. 5 in textbook, and the theme for this month. Follow this with the statements regarding Latin America as found on pp. 131-132, 144. This will give good background for the talks.
3. A Series of Talks on "A Christian Neighbor Policy."
   a) "In Argentina" (pp. 132-138).
   b) "In Paraguay" (pp. 138-143).
   c) "In Mexico" (pp. 152-158).
   d) "In Puerto Rico" (pp. 147-152).
   e) "In Jamaica" (pp. 144-147).

Reference to the statistical information and the maps should accompany each talk. These talks should be as brief and as vivid as possible.

4. Discussion (pp. 191-192, 194.) If preferred, some discussion may be interspersed between talks.
5. Reading about Latin America.
   Give the Literature Chairman time to speak of WORLD CALL articles of the past year on our Latin American fields and to call attention to books for reading.
6. Hymn: "Jesus Shall Reign Where'er the Sun" (first stanza, sung without books).

Assignment: For the next meeting, make the assignment suggested on page 182. Add Japan and the Philippines to the assignment. See to it that a copy of the leaflet, *Write Their Names in Shining Letters,* is on hand for the meeting.

Announcements

Ideal Pictures Corporation, 28 to 34 8th Street, Chicago, Illinois, has a very dramatic and timely film, *The World We Want to Live In,* dealing with the growing menace of religious and racial intolerance. Time, 17 minutes. Rental rate, $3.00. Reported as well worth while.

Inter-American University of the Air is a series of radio programs heard over N. B. C. Pan-American net work. See page 37 of June WORLD CALL for information.

Youth and Missions

Are You an Interesting Person?

RADIOS and magazines may insist that interest or appeal are things you can put on and take off. Something that girls can put on their lips or finger nails; that boys may put on their hair. In spite of all they say we insist that the truly interesting person is the one who does interesting things!

May we urge that you do interesting things this summer while school is out—things that will help make the world a more friendly place? What we are going to suggest is that you get on a hobby-horse and ride all over the world! You will come back a more interesting person, and you will be able to make a contribution to world friendship, understanding, and appreciation. Nor will you have to spend a cent for transportation!

Hobbies with world outreaches are innumerable. We doubt whether it is possible to name any interest or talent that cannot reach out to the ends of the earth with enrichment and enchantment and become a channel through which you may help to build a friendly, appreciative world. Here are a few. We trust they will help you to see world friendship building potentialities in many others.

Craft Hobbies

Deft fingers of every country create beautiful things out of their environment, experiences, and needs. Share with them in the creation of beautiful articles. For example, whatever your craft, you can study designs that are typical of other countries and use these on your leather, pottery, wood, pewter, or what not. Why not, for example, start etching various pewter articles each with a design typical of another country? Or paint coffee tins for containers for your mother's kitchen (while they are still available) with designs from as many different countries as possible. Every kitchen is a world institution, anyway, with foods that come from everywhere, so why not make it even more so with designs from the world around?

If you work with wood and nails and saws, why not make game boards of games of many countries. The publications of the Church Recreation Service, Delaware, Ohio, and the series of "Fun and Festival" booklets mentioned elsewhere in this article would help. Look also in other good game books.

Maybe you are a girl (or a boy—why not?) whose "craft" talents and interest lie in the direction of creating delectable food combinations! Here again, the countries of the world come forth with tempting challenges. Become an authority on Indian, Chinese, Japanese, Mexican foods! Plan around-the-world menus for teas, dinners, banquets!

Do you like to sew? Make Japanese, Indian, Norwegian, Chinese costumes for your youngest sister's dolls! Or make marionettes and dress them up in styles from around the world.

Collecting Hobbies

Anything you decide to collect for a hobby will take you into all the world if you let it. Stamps, coins, poetry, pitchers, books, rings, spoons, photographs, baskets, religious pictures, textiles, pictures, dolls, kites, ships, minerals, Bibles. Whatever you collect, specialize on the interesting facts regarding its counterpart in other countries.

Poetry lovers may make a specialty of collecting poems of poets from other countries. What could be more interesting than collecting proverbs or folk stories from other lands? Many very interesting books are on library shelves today because someone became interested in a hobby. For example, here are four intensely interesting ones written by one man—Daniel J. Fleming—all of them an outgrowth of a collecting hobby: *Christian Symbols in a World Community* (pictures, descriptions, and interpretations of Christian symbols in many lands); *Each With His Own Brush* (pictures and interpretations of religious pictures by African and Asiatic artists); *Heritage of Beauty* (forms of Christian church architecture as found in Asia and Africa); and *The World at Prayer* (a collection of prayers from all peoples and lands).

"Give your hobby a head!" someone has said. Yes, give it *your* head and there is no telling where it may lead you!

Learning-Things Hobbies

Perhaps this title is a misnomer; for one learns something no matter what his hobby. However, as you read on you will see why we have set this section apart.

Wouldn't it be interesting to learn at least one poem by a well-known poet in every country of the world? These could all be in the same general field, as nature, religion, friendship, or they could cover many fields. Folk stories and proverbs are other possibilities in this general area.

Or maybe you are a musician. Then work up a repertoire of music from every land. You might choose ballads, lullabies, folk songs, national anthems, hymns, or classical numbers.

Another thing you might do is learn two good games from every country possible—an active and a quiet game. Have these at the tip of your tongue to suggest at any party. Be sure you tell what country it is from, and give as much background of appreciation as is possible. Folk games from all lands give insight into the countries from which they come at the same time that they provide fun for any group.

If you are interested in medicine or general science, take special note of the contributions of people of all races to medical and general science. Or make it a hobby to discover from what countries various medicines come.

If you are interested in building better understanding between any two races such as the black and white, or the Japanese and the Americans, then you might start collecting information about people of these races who have made outstanding contributions to literature, music, art, science, government.

Resources for World Hobbies

Your library, city or church, is the best source of facts and ideas. Librarians are always very cooperative when they know you are working on a worth-while hobby. Missionary books, and particularly the leader's guides based on missionary books, will also be valuable resources. A series of pamphlets worth purchasing because of their games, songs, poetry, folk stories, proverbs, recipes, craft suggestions, is as follows:

Fun and Festival from Africa
Fun and Festival from the Other Americas
Fun and Festival from India
Fun and Festival from Moslem Lands

These pamphlets are only 25 cents each. Should we start to name other books that would be helpful there would be no place to stop. Besides, your librarian might not have them, but will have others. So, it is mostly up to you!

Another possibility is that you will find in your own community people of other nationalities who would be very much pleased to help you with your hobby. Fine friendships might result—and certainly very enriching experiences.

Your Organization and Hobbies

Why not make it one of the year's goals of your organization that everyone shall choose a hobby for world-wide riding! Then you could have a grand Hobby Fair at the end of the year to which you would invite the entire church and through which you would do some fine educating for world friendship! Be sure to send a write-up of any such project to the Department of Missionary Education, 222 Downey Avenue, Indianapolis, Indiana.

Read, Read, Read!

The Christian must be on a constant search for truth in human relations and world happenings. This means much reading and listening and comparing. A new reading list of books particularly recommended for Christians is available from the Department of Missionary Education (address above). Send for one and begin a summer reading campaign.

What Are You Studying?

If you represent a senior or youth group you may be studying "Christianity and Democracy in America" or "Christians and World Order" or "Our Work Around the World." Are you studying one of these? If not, look up the "Youth and Missions" page of the June WORLD CALL for descriptions of the materials available for such studies. Join with others in building up better world understanding!

Missionary Worship Service

Theme: The Missionary Message of the Bible

August

In the Beginning, the Whole World

Musical Prelude: "Holy Bible, Book Divine."

Call to Worship: Ps. 46:1-7.

Leader's Statement: Our worship theme for this year, "The Missionary Message of the Bible," follows the missionary teaching of the Bible, a message that runs like a golden thread throughout the Book, sometimes indistinct and almost lost in the pattern as woven by humankind, but always reappearing, clear and shining, revealing beyond the shadow of a doubt God's plan for his whole wide world. That sense of world mission the church of today must find anew. That linking thread of faith in God for all the world we must have if we are to go steadily forward against increasing odds in making his way known upon earth.

This month's theme, "In the Beginning the Whole World," turns our thoughts to the missionary message of the first five books of the Old Testament.

Hymn: "We Have Heard a Joyful Sound."

Lord's Prayer

Scripture Readings with Meditations

We have chosen a few verses from the Books of the Law that reveal God's inclusive plan for all mankind.

Genesis 1:1, 26, 27. We see here the beauty and the marvel of creation. One earth. Man made in the image of God. Adam, the ancestor of all mankind. Every part of God's world and every man within that world equally important to the great Creator.

Genesis 4:9. From God's searching question as to our brother man, there is for us, as there was for Cain, no evasion. In today's war-torn and suffering world the blood of murdered men cries to us. Starving, shelterless, wounded humanity calls to us. Men and women, feeling their need for the things of God, call to us. Are we our "brother's keeper"?

Genesis 9:8-17. Noah was a man of righteousness. In the midst of a sinful world God saved him. And then came the rainbow of promise, "clear shining after rain," the assurance that God always loves and cares.

Genesis 12:1-3. Dr. Julian Price Love in *The Missionary Message of the Bible* says that God's choice of one race among many was not anti-missionary, a choosing one and letting others go, but it was "rather among the most missionary of his acts, choosing one and filling it with a sense of his will and a deep understanding of his nature so that it might teach all mankind that nature and that will."

Genesis 41:41-45. Passing over a great many missionary teachings from the lives of the patriarchs, we come now to Joseph in an alien land, marrying a daughter of that land. Mankind's relationships become closer. Their destinies are interwoven.

Exodus 2:1-10, 15-22. The life of Moses is our next high point. "Cradled in the sagacious love of a Hebrew home, brought up in the palace of an Egyptian princess, apprenticed as a shepherd to a wise man of Midian," Moses was not of one race or clan, but "brother of all the world"! In Moses and his understanding leadership, in the laws that he gave, we find "a keenness of understanding, a detail of care for human life, a consideration and a kindness that approaches the New Testament conception of the law of love."

Deuteronomy 18:15. With this vision of one who was to lead God's people onward and upward to the final glory of God's eternal presence, we may close this study. Through the sweeping picture of creation and the varying experiences of men like Adam, Noah, Abraham, Jacob, Joseph, Moses, we see God's overruling providence and his divine plan for the ages, a plan that he can bring to fulfillment only through his followers.

Prayer Time: In a moment of silent prayer may we dedicate our lives more fully to the great missionary task of the church, and then sing together as a continuation of our prayer the first stanza of "I Am Thine, O Lord."

September

A Sense of Mission

(Worship Center: An open Bible on a table beside which the leader of worship will stand.)

Instrumental Prelude: "Savior, Like a Shepherd Lead Us."

Call to Worship: Ps. 95.

Hymn: "Far and Near the Fields Are Teeming."

Leader's Statement: "If the most influential book in all the world, the very source book of Christian thought, is itself filled with the missionary spirit, then this is no time for the church to retreat before worldly powers or to try to save its own powers by withdrawing into itself. If the pages of the Bible are filled not only with injunctions to convert, but with a spirit that is ecumenical, then there is something to the business of missions that no account of casuistry in present-day life can undermine." We quote from Dr. Love, in *The Missionary Message of the Bible.*

Feeling the need of deepening our missionary passion and renewing our belief in the biblical basis of missions at a time when foreign missions face difficulties abroad and critics at home, we are following through this year in our worship service "The Missionary Message of the Bible." This month's study takes us to the historical books of the Old Testament. Our theme is: "A Sense of Mission."

Scripture: Josh. 2:11; 4:24; 9:9; 1 Kings 10:1; Ruth 1:16; 2 Chron. 6:32, 33; Luke 4:25-27.

Leader's Meditation: Looking far back through the centuries we trace in the twelve books of history of the Old Testament the growth of the Hebrew state, of a proud exclusive nationalism and a glorification of the customs of the people. Racial and religious pride are very much in evidence. There is little of missionary import or of the ecumenical spirit. However, here and there something of a larger note creeps in and there is evidence of a reaching out beyond customary segregation and aloofness. Our scripture references show recognition of other peoples and of their turning toward the Hebrews' God.

Beyond the non-missionary spirit of these times, beyond even the missionary overtones of these books, we see some positive illustrations of the missionary spirit. In the exquisite story of Ruth we find family love and loyalty and religious allegiance that transcend all national barriers.

A high point comes in connection with Solomon's prayer at the dedication of the temple. In priestly robes the mighty king stands in the midst of the splendor of a temple which his people had builded, and lifts his voice in prayer for strangers within their gates, and for all people of the earth. Here was definitely a sense of mission, of responsibility for all mankind.

We find recorded in these books incidents of Israel's early prophets who ministered to those of other nations and races. The widow who gave food to Elijah, the curing of the leprous Syrian warrior—these are but two of the instances. To these Jesus called attention, as we have seen in our scripture reading.

If to those early Hebrew people there came, even though dimly and intermittently, a sense of mission, how much more should we find the full missionary significance of our Holy Bible; and in these days of need and opportunity, seek increasingly to do God's will.

Prayer: For ourselves and our church that we may be aware of our great missionary obligations and alert to our every opportunity; for the church around the world; for all Christians everywhere that they may feel a strengthening fellowship with one another and may faithfully serve.

Hymn: "Lord, Speak to Me That I May Speak."

Missionary Benediction.

Echoes From Everywhere

Tax Money

Perhaps you are familiar with the good old Congo custom whereby the son-in-law makes payments upon his wife, whenever demanded by his father-in-law. Several days ago, I was out in the native row and ran into Isekalompoko, one of the big men here when Mondombe was first opened. His village has since been moved a long ways off, but many of the children are still among our finest workers. Isekalompoko's daughter is the wife of my first assistant in surgery, who is responsible for all of the sterilization and preparations there. "Have you come?" I greeted him. "Yes. Are you there?" he answered. And to my assent, he stated the reason of his visit—collecting money from his son-in-law with which to pay the state tax on his four wives. I said, "We should be ashamed in my country, to ask the young folks for money. In fact, we might even help them with some." "Oh," he replied, "I am not working; I do not have any money."

The next morning as we scrubbed up for an operation, Iyambe said to me, "I should like fifteen francs advance on my pay. My father-in-law is here collecting money for his tax and I want to get rid

of him as soon as possible. I told my wife, Clara, to cook up a lot of food, and if I give him the money I hope that he will move on to another son-in-law farther down river." I said, "Iyambe, you're a wise man, here's your money."

—Donald H. Baker.
Mondombe, Belgian Congo.

Bibles in Mexican Homes

Our missionaries in Mexico are assisting in a campaign, sponsored by the Salvation Army, to place a copy of the Scriptures in every home in the cities of Mexico. This has already been done in Mexico City where Fritz Huegel was one of the leaders. More recently the campaign has been completed at San Luis Potosi with the assistance of our missionaries. This year the Catholic Church published the Bible. It is a beautifully bound and illustrated volume but costs about eighty pesos. This price makes it prohibitive for average Mexicans whose wages would not amount to that much in a month. As far as possible the Protestants are selling the New Testament at the homes where they call, but if they cannot sell a copy, they leave a portion of the New Testament free.

A Leper's Longings

"Mama, have you time to stop and explain a passage that troubles us? We want to ask you a question." I may not be able to answer it. However my Walnut Hills bicycle stops, and I greet a quartet of men past school age, the speaker a schoolteacher who gave up his work ten years ago with every symptom of tuberculosis. He was fed and doctored, but as the years moved on his face began to gnarl up, and his toes to go. Even as we talk on the path I notice that he has the ball of his foot bound to keep it together longer. He has a wife now and three children at home, and makes his living by tailoring! Equatorial Congolese fear no lepers—they have had them with them always. He offered me his New Testament, but I let him read to me. Their first question: "If a man die will he live again?" Then they read from 1 Corinthians 15.

"How are the dead raised? And with what manner of body do they come?" but finally "Sown in corruption, dishonor and weakness; raised in incorruption, glory and power."

If you could personally visit with a leper would you wish for a better, cheerier text? You *are* doing leper work. I assured him for you because you sent me. So let the last verse of his chapter abide in your hearts: "Wherefore, my beloved brethren, be stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

—Congo News Letter.

Busy Doctor in German Camp

The following note dated December 4 and written by Dr. Fred Henderson was received by Dr. C. M. Yocum on May 15:

"Dear Dr. Yocum: The days are slipping by so rapidly that I scarcely ever accomplish all that I would like to in the way of Bible and language study. The medical work is a full-time job for myself and also my new colleague, a British M.D. sent to help out. I am thankful for the opportunity. May God use me effectively in His service. There has recently been completed a course in 'Guidance for Christian Living' to help those who are young in the Christian life. It was planned by Col. Estill of the Salvation Army who heads up the Protestant work here and led by Mr. Guilding, an African Inland Missionary." Then in a few more words that he was privileged to use, Dr. Henderson thanked personally those who had written letters to him and sent greetings to several others. He said: "There is not space to mention all but I feel a bond of Christian fellowship with them all, that distance cannot efface. In Christ. Fred."

Prayer Fellowship

The recent report of Dr. Kagawa's statement about Japanese Christians praying for peace has been interpreted in many quarters as political propaganda at a time when Japan would profit immensely if the war should cease. However, Dr. Walter W. Van Kirk, on April 25 in his broadcast, said:

"Long before Pearl Harbor a group of distinguished Japanese Christians visited this country. They conferred with a number of American Christians and together they entered into a prayer fellowship designed to cement the ties of understanding and good will between the two countries. The arrangements for a special week of prayer before the war started, initiated by Dr. Stanley Jones, was only a single incident in the total stream of united prayer which runs across all national boundaries in times of war as in times of peace. That Christians in Japan should pray for world peace simply means that they are continuing the prayers begun a long time ago. . . . If their prayers are misused by the Japanese military for propaganda purposes, why blame the Japanese Christians? Surely the world hasn't gone so mad as to heap scorn upon Christians in Japan or anywhere else who fall upon their knees before God to ask that the blessings of peace may once again come to a world at war."

Visit to Zacatecas

Our pastor visited two churches in Zacatecas the first week in May. There were baptisms in both places—four in Cuidad Garcia and seven at the ranch of Los Nogales. He left the Wednesday night service to be cared for by the Temperance Committee of the Woman's Missionary Society. We had a special program with a good attendance, a reasonably good offering for anti-alcoholic work, and nine more signers of the total abstinence pledge. Downstairs after the meeting, girls served refreshments for the committee.

—Elma C. Irelan.

Hidden Answers

1. Has there been an increase in juvenile delinquency in recent months? Why?
2. Describe the program carried on by a Kentucky church for its men in service.
3. Explain what the author meant when he said: "So long as we are indifferent and exclusive, our professions of Christianity are lies."
4. Who is the new executive secretary called to the national office?
5. To what does the author refer when he says, "Don't let it happen again"?
6. How many names of Negroes are included in *Who's Who In America?*
7. What are the chaplains doing for the men in the armed forces?
8. How are Emergency Million funds helping solve home mission problems?

In Memoriam

Mrs. Della Fisher, October 31, 1941, Hoopeston, Illinois. Active member of church, Sunday school and missionary society of First Christian Church as long as she could work. Age 73.

Mrs. Nellie Gray, May 4, 1942, Hoopeston, Illinois. Devoted Christian. President of missionary society for several years, and president of Ladies' Aid at time of death. Age 63.

Miss Bertha Powell, May 12, 1942, Salem, Oregon. Regular reader of World Call, and supporter of missionary work at home and abroad.

Nelson Prewitt Van Meter, March 23, 1942, Winchester, Kentucky. Graduate of Bethany College. Trustee of Kentucky Female Orphan School, Midway, since 1900. Former Curator of Transylvania College. Elder of First Church. Age 84.

Mrs. Susie Davidson Butt, May, 1942, Johnstown, Ohio. Loyal member of church and missionary society. For twenty years unable to leave house but her missionary contributions and interest continued. Age 87.

Mrs. Harry D. Smith, May 20, 1942, Enid, Oklahoma. Consecrated and loyal member of University Place Church and missionary society. Wife of late Dr. Harry D. Smith of Phillips University.

Mrs. Hilma Wise, May 25, 1942, Monmouth, Illinois. Faithful member and group leader of missionary society. Age 58.

Mrs. Allena Barnes, December 31, 1941, Monmouth, Illinois. Formerly a teacher at S. C. I. until health failed. Faithful and devout Christian.

Helps for Leaders of Junior Groups

This July-August issue of WORLD CALL brings to you specific suggestions relative to the programs for the last four sessions of the study entitled "Palestine of Long Ago and Now," and the study for September, entitled "How to Use the Bible." The introduction and suggestions for the first session of the Palestinian study were published in the June issue of this magazine. The August 2, 9, 16 and 23 issues of JUNIOR WORLD will carry the children's materials on "Palestine of Long Ago and Now," while their materials for the September study will appear in the August 30, September 6, 13, and 20 issues of that story paper.—Mabel Niedermeyer.

August 9—In the Land of Samaria

Through their study today, the Juniors should come to understand more fully God's love for all peoples, and come to know increasingly that we may worship God at all times and in all places.

Session Outline

Reading and listening to letters written last week
Report of plans for making out-of-door map
Introduction of today's theme—(By Junior leader.)
Study Period
Report and discussion period
Worship—(Led by Worship Committee.)
Work period—Writing second letter; making further plans for the map-making and working on it if advisable; beginning the series of Palestinian nature books.

Meet with the Junior leader and the members of the worship committee before you meet today and help them with their plans for this service.

Your guidance will also be of value to the group working on the nature book series during the work period. The materials given in the children's plans have been taken from the book by Eleanor A. King, entitled, *Bible Plants for American Gardens.* Secure a copy for use in your meeting today if possible. Perhaps your group may express a desire to make a Palestinian garden. This could be another week-day activity carried on by individual Juniors at home.

August 16—A Day in Jesus' Village

Today the Juniors should gain a new appreciation of the home life of Jesus as a growing boy and young man of Nazareth and the influence of that village life on his own life. They will also learn that in many ways life goes on in Nazareth today much as it did in the days of Jesus. God's loving care should grow more meaningful for them through today's worship service.

Session Outline

As the Juniors arrive—(Examination of the out-of-door map.)
Sharing period—(Of activities under way.)
Introduction of today's theme—(By Junior leader.)
Study Period—(Three groups.)
Report and Discussion Period—(By Groups One and Two.)
Worship—(As prepared by Worship Committee, Group Three.)
Work Period—Continue work begun.
Closing hymn or benediction

During the discussion of the reports today, help the Juniors to see that during his days of childhood and young manhood in Nazareth, Jesus learned many ways of helpfulness for his neighbors and friends. Also that from the hilltop of his village he saw streams of men and women passing by, perhaps some Romans compelling the Hebrews and other people of Palestine to carry their loads for them. He may have seen thieves and other evildoers put to death by crucifixion which was the common way of treating criminals in that day. He also saw the shepherds caring tenderly for their sheep, gardeners caring for their vineyards and wheat fields, women caring for their homes and families. He thought about all of these common events of the day, and they became subjects of his talks with his disciples and others when he began his preaching ministry.

Meet with the worship committee several times during the week if possible. Guide them in planning their dramatization and in preparing the setting.

August 23—On the Shores of Galilee

Guide the Juniors today into an appreciation of the love which Jesus had for the out-of-doors in and around the villages along the Sea of Galilee, and of his concern to minister to the needs of the people in every way that he could.

Session Outline

Hymn—Jesus, Our Teacher and Master, or, We Would See Jesus
Introduction of today's plans—(By Junior leader.)
Study Period—(As outlined by Junior leader.)
Report and Discussion Period—(Groups One and Two, and discussion by all.)
Worship
Work and Sharing Period—Continue work begun.
Benediction.

Work with the Worship Committee again today. They may choose you to lead the picture study. See the children's plans for suggestions. Be ready to enter into the discussion of the other reports as they are given by the other groups, helping the Juniors to understand the love and concern which Jesus felt for the men and women of Galilee. Make your own preparation thoughtfully and prayerfully, trying to capture for yourself the compassionate concern which possessed the soul of the Master.

August 30—Sailing Home from Haifa

Today Juniors should be led to see some real significance in the work which they have been doing, and to have a keener appreciation for Jesus and the life which he lived. They should come to know the real significance of Palestine as the land which gave Jesus to the world.

Session Outline

Hymn—All Hail the Power of Jesus' Name
Introduction to Today's Meeting—(By Junior leader.)
Study Period—(As before.)
Report and Discussion Period—(As before.)
Work Period—Completing the work begun.
Sharing Our Work—Work group reports and discussion of plans for sharing their study and work with other church groups
Individual Reports—(By Juniors about what they enjoyed most about this study.)
Worship

The worship service for this closing meeting has been planned to help Juniors see the significance of the life of Jesus; but unless you feel it yourself, you will not be able to convey that depth of meaning to the boys and girls. As you guide the worship committee in their preparation, help them to imagine what their lives would be like had they not known about Jesus and God.

In discussing the possibility of sharing their work with other groups, you may suggest that if a community vacation church school is in progress, or if other churches in your community are having vacation church schools at this time, the other Junior group or groups might be invited to see the map which your Juniors have made. You will, of course, help the Juniors clear their plans with the persons involved, and guide them in the adequate preparation of their exhibit.

How to Use the Bible

By Margaret S. Ward

IN THIS study the Bible will be presented as a book which is so widely read and used and desired and beloved by such hosts of people today, and as a guide in the personal experiences of the Juniors themselves.

From their work and study in this unit the Juniors should come to an increased appreciation of the important place of the Bible in the world today, and recognize new meanings in the Bible for themselves.

Juniors' experiences with the Bible differ. Some possess an unthinking familiarity with the Bible as a book and a general vagueness as to its meaning or use. Others are unfamiliar with it to the degree that the Bible seems totally unrelated to life. They may have used it in their Sunday or vacation church school with satisfactory or unsatisfactory results. For some it is an object of neglect in their homes, while in other cases it may be used in family living most successfully.

Read through the suggestions given here. Begin now to collect additional materials to enrich the programs. Hymns, pictures, various editions of the Bible, posters, and stereopticon slides from the American Bible Society, Park Avenue and 57th Street, New York City, will add much to this study. The following pamphlets and slides are available through this source. The slides may be had by paying the return postage.

"Sample Card of Revised Braille." (John 14:6 in Braille.)

"John Three:Sixteen." (Translated into twenty-two different languages.)

"The Book for the World" and "This Must Be Done." (Stories of the work of translating, printing, and distributing the Bible.)

"The Old Book Finding New Friends." (50 pictures of the processes involved in translating, printing, and distributing the Scriptures.)

"The Book Goes Forth." (47 pictures of the Bible colporteur.)

"Every Man in His Own Tongue." (48 pictures, giving the Bible to every man in his own language.)

Your very best preparation for guiding this study is a rich personal experience in using the Bible. If you love the book and have found it to be a source of daily strength and the best guide in your own life, this will be felt and caught by your boys and girls. They will more readily follow your example and be more anxious to make the Bible their own guide.

September 6—A Wonderful Book

In this first session the Juniors should come to a growing appreciation of the Bible as the most wonderful Book in the world. Have ready some suitable hymns and pictures to be examined during the early activity period today.

Most of the program should be in the hands of the Juniors themselves. Your principal contribution will come in the closing prayer which should bring the meeting to an impressive climax.

Session Outline

Activities for early arrivals
Quiet Music
Call to worship
Hymn—Book of Grace and Book of Glory
Offering Service
Introducing the unit—(Junior leader)
Discussion—(Led by Junior leader)
Junior reports
Favorite verses from the Bible.
Hymn—For Man's Unceasing Quest for God
Closing Prayer—(Adult leader)

September 13—The Bible for Everybody

Today the Juniors should discover some of the ways in which the Bible is being given to people everywhere and ways in which they may share it with others.

Go carefully over the plan for the meeting with the Junior leader and the two chairmen in charge of the committee work.

Plan to bring some Bibles for the exhibit and if possible have the materials available for the research committee. If you have access to a stereopticon, you might use slides to illustrate the Junior reports. See the introduction for sources.

Note that you are to lead the discussion after the reports. The amount of money your group can afford to spend and the needs in your own church or community will determine the kind of projects you should suggest.

Session Outline

Committee Work
Quiet Music
Hymn—For Man's Unceasing Quest for God
Topic Introduced—(Junior leader.)
Junior reports
Hymn—Thy Word Abideth
Discussion—(Led by Adult Leader.)

The Bible is the Book most beloved by millions of people. Yet there are many millions who have never heard of it. Some are too poor to possess a copy of their own. Others do not have the kind of Bible they can read. Would you like to share in giving the Bible to someone who needs one? (Present briefly a few projects from which the boys and girls may choose: buying a portion of the Bible in Braille for a blind friend they know; a Bible in large print for an elderly shut-in with failing eyesight; a New Testament in their own language for an Italian, Polish, or Chinese family; a large department Bible for some Juniors in a mission station. Suggest that the Juniors may wish to use part or all of the offerings taken during this study to purchase such a Bible.)

Offering Service
Our Bible Exhibit
Closing Hymn—Book of Grace and Book of Glory

September 20—How the Bible Helps Me

Through their study today the Juniors should find new meanings in the Bible for themselves as they come to a growing appreciation of it as the supreme guide book for Christlike living.

Pictures for use today include the following:

"The Light of the Bible," by C. Bisschop. A colored copy, size 8 by 10 inches, may be secured from the Art Extension Press, Westport, Connecticut, 50 cents; picture of Jesus and the children, such as those by Hofmann, Flandrin, Tarrant, Copping; picture of boys and girls at worship; "Moses and the Ten Commandments," Tissot. If these pictures are not available, help the Junior leader to explain how the reports may be given without pictures.

Be ready to tell in the sharing period how you have found the Bible a help in your own Christian living. Try to encourage as many boys and girls as possible to participate.

Session Outline

Activities for early arrivals
Quiet Music
Call to Worship
Hymn—Book of Grace and Book of Glory
The topic introduced—(Junior leader)
Junior reports
Hymn—The Word of God Shall Guide My Feet.
Offering Service
Sharing Period—How the Bible Helps Me. (Guided by Adult Leader.)

What Bible character other than Jesus do you like best? What is your favorite story of Jesus? (Let several Juniors tell their favorites and how these stories have helped them to understand better the way God wishes them to live.) Who can give some of the laws or rules found in the Bible? Why are these good rules for us to follow today? Earlier in our meeting we used verses from one of the Psalms to call us to worship. Are there other Bible poems which make you think of God? (If a familiar one like Psalm 1, 23, 100, or 121 is mentioned, let them repeat it together, thinking particularly of what the words mean.) Can anyone tell us a story of someone who has found the Bible especially helpful, perhaps a grandparent? (Two Juniors will be ready to tell the stories given in their materials. Close with an instance from your own experience.)

Prayer—(Adult leader)
Closing hymn—My Guide

September 27—How I Can Use the Bible

In this closing session of the unit we wish to help the Juniors to understand better how they themselves may use the Bible.

Help the Junior leader with his planning so that he may be able to bring this study to a satisfying conclusion.

The devotionals in *Junior World* are among the source materials needed today. Also have as many translations of the New Testament as possible ready for the leader, including copies of Children's Bibles.

Be prepared for the discussion period and be ready to climax the unit's work with your prayer in the closing worship.

Session Outline

Activities for early arrivals
Quiet music
Hymn—The Word of God Shall Guide My Feet
The Topic Introduced—(Junior leader.)
Junior reports
Work and Study Period—
Discussion—(Led by Adult Counselor.)

How many of us have Bibles of our own? Do we use them or do we leave them unopened upon a table or shelf at home? What have we learned about ways to use our Bibles? If you do not already, would you like to plan to spend a few moments of quiet with God each day, following the thoughts given in your story paper? (Show a copy of *Junior World*. Call special attention to this section. Read through the thoughts for this week.) Could we plan to study our Sunday school lessons more faithfully, looking up the references in the Bible and reading them for ourselves before we go to class each Sunday? (Show a copy of the Junior Quarterly and mark the place where the references for each lesson are given.) Perhaps we could select a Bible passage to read in our Bibles this week, and then make it our own by committing it to memory. (Encourage each Junior to make plans for some personal reading of the Bible in the weeks following.)

Closing worship:
Call to worship
Hymn
Scripture—Psalm 19:7-14.
Offering Service
Prayer and Benediction—(Adult leader)

Three Weeks in the Back Country

By RUTH MUSGRAVE*

IN NOVEMBER I sent letters to Ekonda and Lifumba evangelists, stating that I would leave Bolenge on January 27, and for them to choose the village in each district in which they desired the evangelists to gather for conferences. Answers came telling of the chosen villages. Packing for a three weeks' trip in the back country is not an easy undertaking. How much to take is rather hard to determine, especially such things as flour, milk, salt, and soda.

The week before I left Bolenge, we gave examinations to 145 pupils. We worked every night for a week grading papers for this was a check-up on the teachers as well as on the pupils.

Can you imagine how very much I appreciated a letter from Dr. Russell of the Baptist Mission in Tondo, in which he stated that he would be in Bolenge the twenty-seventh and would be going in my direction. He said he would be glad to take me fifty miles on my way—especially good news for this was over the hardest and most hilly of all my journey! We left at ten-thirty, and four hours later arrived at the corner where he turned off, following the gravel road, while I remained on the narrow one that went on into the Ekonda district.

Seventeen school boys from the Colony school of Mbongo, where Nkoi Henri is doing such excellent work with the boarding school boys from the various villages in the district, came out to meet me. They had come to carry my tin trunks, tin bucket, bed (camp cot), baskets, etc. They had a happy time carrying for me for they knew that I was going to visit their school, hear their program of Bible verses, songs and French play. They also knew that I was going to pay them for their work!

I got to Mbokamuma, where the principal evangelist lives, about six o'clock. The villagers came out to meet me. After the greeting we went into the church for evening service where I told them of the love of Jesus and of the Heavenly Father. Their songs and prayers were comforting to me.

We got out of church just as the carriers came up. They took me to the house where I was to spend the night. After supper some of the Christians, elders of the church and the pastor came to the house and we visited until bedtime.

Next morning after prayer meeting we went on to the Colony school for two days. I visited the school and graded the pupils, finding three to graduate. They have the opportunity to come to Bolenge to our school next year. I found others ready to enter the last class. All the pupils were happy and we had a good time together. I was pleased with the amount of Bible memory work they had done, of the songs they had learned, and with the French play they presented.

I must not forget to tell you of the huge bunch of ripe bananas hanging in my room. I was hungry and tired when I got there, and did I make a hole in that bunch of bananas! I had plenty of this fruit everywhere I went on the trip.

We arrived in Ngelialingo just before noon. Most of the evangelists, sixty-nine of them, were there for the evening service. We had splendid prayer meetings each morning, with more than twenty taking active part in each service. Not the few but the many took their turn from day to day. I gave a message each morning at nine o'clock and different evangelists spoke at the evening services.

We baptized forty-two converts and married two couples. The Christian village gave an offering of 1698.25 frs. The fellowship was very good throughout the week. The baptismal service is always such an inspiration to me. It is usually at sunrise in a nearby stream.

One of the most interesting events of the week was that of the presentation of the visiting evangelists, converts and visiting Christians who had come in for the services and Communion on Sunday. Their gifts consisted of three goats, two antelopes, fourteen baskets of manoc, four chickens, two bunches of palm nuts, and seven big ricks of wood with which to cook the food. About four-thirty I was on my way to the next district. I slept two nights on the way, arriving at ten-thirty Tuesday morning.

—C. M. Yocum.

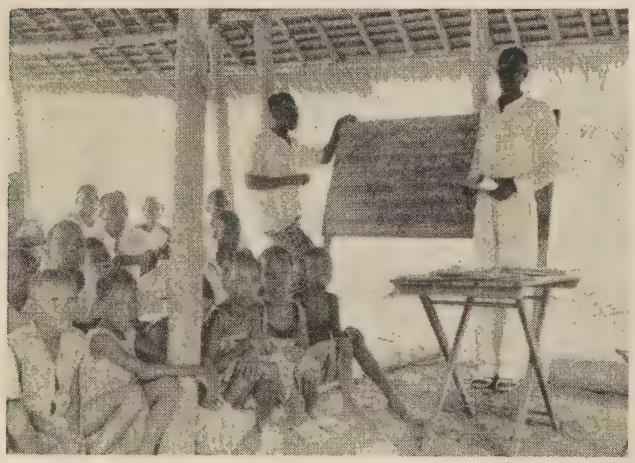
The presentation of gifts

But here we had a hard time for eleven of the thirty-eight evangelists took the "flu." Two of them had it severely. We did not get to start our regular work until Wednesday morning, and yet they did mighty well to have gathered from so far. The two that did not get to come sent their village offerings and the work-books to be signed. The government requires these books to be signed by us every six months.

In this village we baptized twenty-five, and married three couples. The village Christians brought in 2249.50 frs. for their offering. This was very good indeed. We were able to send out eight new teachers and evangelists who had graduated from Nkoi Henri's Colony school or had been in our school here in Bolenge. That was good, too. There were fourteen new teachers and evangelists sent out in the Ekonda field.

After this visit I had the two days' trip on home by canoe. I like the river and don't mind the ride even though it is tiresome after having been so active on a bicycle for three weeks. I found plenty of work waiting for me in Bolenge when I got back home.

*Missionary in the Belgian Congo under The United Christian Missionary Society.



—C. M. Yocum.

A schoolroom in Congo

Barricade

Hatred is an iron gate
Set across the heavenly way,
Barricade of bitterness
When I try to pray.

—MAYME GARNER MILLER.

WORLD CALL NEWS ROOM

MRS. C. L. PICKETT, formerly of the Philippines and now living in the state of Washington, recently fell and fractured her hip. She was entirely helpless for about six weeks. Lindley Pickett is in the Army. He entered as a captain and in three months was made a major. Ten months later he was promoted to Lieutenant Colonel. He is in the aviation engineering department.

After spending their "vacation furlough" in South Africa, Herbert Smith, Gertrude Shoemaker, and Edna Poole returned to the Belgian Congo on May 20. Mrs. Smith and Laura Jane remained for a while longer in the South. Miss Shoemaker's return to Monieka was to make it possible for Dr. and Mrs. Jaggard to get away for a needed vacation. It is hoped that it was possible for them to complete these arrangements.

Friends of Mr. and Mrs. K. Unoura will be glad to have their present address: 13-B Third Street, Japanese Concentration Center, Pomona, California. Their son is enrolled as a student at Drake University. Mr. Unoura was one of the last to leave the church in Los Angeles when the evacuation was made. He had worked hard for nineteen years in building up that church. It was hard for him to leave, feeling that his endeavors had come to an end. His Christian influence will be felt, however, wherever he may go.

We regret to learn that Edgar Johnston, a missionary in Africa, suffered a heart attack on March 20. Dr. Horner is looking after him, insisting that he rest for several weeks. We hope that by now he has shown improvement, and is able to carry on the work he feels must be done.

Dr. P. D. Sukhnandan of India, who has been forced to remain in this country because of the danger in ocean travel, spent a week in Indianapolis while waiting for his baggage to arrive from San Francisco. After nearly a month's time and it had not yet come, he went on to Philadelphia where he is a resident surgeon in the Pennsylvania Hospital in Philadelphia. Dr. Sukhnandan is hoping his baggage will catch up with him!

Miss Mary Higdon, daughter of Mr. and Mrs. E. K. Higdon of the United Society, was graduated from Butler University on June 8. Congratulations Mary!

From authoritative sources has come word that Mr. and Mrs. R. D. McCoy, missionaries in Japan, have been repatriated. Detailed information as to travel have been received also, but that cannot be released for publicity at this time. Lists of the repatriates from China are expected soon, perhaps before this magazine comes from press.

Mr. and Mrs. Elmer Boyer, and Miss Goldie Alumbaugh are hoping to leave soon by plane on the first lap of their journey back to Congo. The plan is that they shall fly to Argentina, and if possible get a steamer from there to Cape Town. The missionaries in the Congo Mission need the services of these people very much. It is hoped that arrangements may be completed, and that the group reach their destination in safety.

A newcomer at the Missions Building is Dr. John L. Davis, executive secretary of the Board of Higher Education, succeeding Harlie L. Smith who is now president of William Woods College. An informal reception was given one afternoon at the Missions Building in order that the office people might meet Mr. and Mrs. Davis. They come to Indianapolis from Lynchburg College, Lynchburg, Virginia.

The new state secretary in Arkansas for missionary organizations-education, is Mrs. Wilma Ruth Maledon, Box 1063, Little Rock, Arkansas. Mrs. Maledon succeeds Mrs. Bertha M. Fuller who has retired after giving many years of faithful service.

At the chapel service in the Missions Building on June 11, S. S. McWilliams, missionary to Argentina and now on furlough, gave a brief and inspiring review of the book, *The Invisible Christ.* It is always a pleasure to have the workers from the home and foreign fields to lead in the daily devotional period. Mrs. McWilliams is seen about the building every day for she is helping with the program material for the studies on Latin America.

When groups of young people and adults use *Fun and Festival from the Other Americas,* they will remember with pride that this book was prepared by Rose Wright of the staff of the United Society. It will be of interest also to know that the cover design and a number of the sketches are the work of Mr. Damaso Hernandez, a Mexican artist discovered as a lad and encouraged by Mr. and Mrs. Cornelius, then of the Mexican Christian Institute in San Antonio, Texas.

In a Cooperative in West China, under college supervision, the workers pick over the wool preparatory to spinning

Medical and Evangelistic Report

We have just finished collecting our statistics for 1941. At the hospital and our five rural dispensaries we administered 72,760 treatments to over 10,000 patients. We performed over 100 operations. Our new Poley Memorial Ward building is practically completed and is now in use. Two rooms are reserved for obstetrics. Our "plant" is gradually increasing in size, equipment and efficiency.

The number of students in training to be sent out as teacher-preachers has risen from 36 to 42. The total number of baptisms in the Mondombe region alone, has been over 1,000 a year for the last six years. There were 1,308 baptisms in 1941. A number equal to one-tenth of the population of this area has now been baptized in the twenty-two years of our work here. Of course, you understand that they are not all perfect followers of the Master, but then, some of us with better advantages err occasionally.

At school this week, we demonstrated the circulation of blood in the tiny capillaries and venules of the foot of a frog. It is a simple but beautiful demonstration, seen easily with the low power magnifying lens of the microscope. The natives marveled as they saw the red blood corpuscles scurrying over the tiny pathways like continuous streams of driver ants. We shall link it up with hygiene talks on the circulation, and on the ever present anemias caused by hookworms and malaria.

—Donald H. Baker.

Mondombe, Belgian Congo.

Clinical Training of Ministerial Students

(*Continued from page* 28.)

ber would doubtless have gone directly into the pastoral ministry if it had not been that they have been in demand to open up further centers of training.

The development of this work has been made possible almost entirely through the organization and maintenance of an organization known as The Council for the Clinical Training. It has carried on its work quietly without a great deal of publicity, though gradually it has become better known to the general public. The work was made possible, in the first place, by the deep interest and generous support of a small group of people who saw the need and believed in the possibilities of such training. Then for a while support was given by one of the foundations; but at present it is necessary for friends of such training to give financial and other support to this Council in order to enable it to carry on the remarkable work which it has been doing. It is also remarkable that so much work is given freely without expense and that the expenses of the Council have been kept at such a low figure.

This work and this organization are now less than twenty years old. No one can foresee the future developments. Certainly fifteen or twenty years is not a long time to gather and study critically the experiences in so great a field. Nevertheless, enough has been done to convince those who are familiar with such a program that future developments will be favorable rather than unfavorable, and that undreamed-of possibilities will open before the supporters of such work as time goes on. It is further the conviction of those who are acquainted with the work which has been done along this line that not only has the experiment been justified by its results, but that it is attracting attention in other fields and has been productive of a great deal of good in indirect ways. In all probability, the Commission on Religion and Health of the Federal Council of Churches of Christ in America, is an outcome of this work. This is to mention only one illustration of the indirect results of this recent development.

From 22 States
and from the British Isles
66 Young Men and Women
Journeyed to
The College of the Bible
This Past Year!

To reach The College of the Bible almost all of them traveled hundreds of miles—many traveled thousands of miles. It was a tremendous adventure of faith on their part as they left their homes for a far-away place.

But they had a high and holy purpose! They had determined to prepare themselves for the Christian ministry. They had faith in God, faith in themselves, faith in The College of the Bible, and faith in the brotherhood to see them through.

They are willing to give *their lives* in Christian service. Others must give of *their money* to make possible their preparation for that service.

Do not break that bond of faith! Your gift, regardless of size, will help greatly.

Investigate the *Annuity* plan by which a scholarship may be founded permanently, or

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* * * * *

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International Convention

The Minister of the Rural Church

THE minister who would succeed with the rural church should possess as many of the following characteristics as he can:

A sincere appreciation of country life.

An understanding of rural people and a desire to labor with them.

A sincere belief that the church has a great opportunity in ministering to the development of life in the entire countryside.

Ability to work patiently with people and lead them step by step to worthful achievements.

A vitalizing love of nature as it is expressed through the soil, the trees, the crops, the gardens, the flowers, the birds, the sunshine, the rain, the snow, the clouds, the starry sky, the moonlit hills and valleys.

A great interest in witnessing growth, whether in corn, grass, animals, or human beings.

A temper well under control at all times.

A disposition not easily upset nor readily discouraged.

An understanding of God as creator and sustainer of the universe, and Father of all.

A view of Jesus as Savior and friend.

An appreciation of the historical and current values of the Bible, and an ability to interpret its message to this generation.

A belief that the great days of the church are in the future.

A passion for understanding the whole community and for leading its people in positive and constructive service.

A realization that the local church is related to other churches in the great fellowship of churches around the earth. To the minister who would grow along these lines, courses in the college and seminary, reading, observation, experience, and common sense will make lasting contributions.

—GEORGE V. MOORE.

From "The Disciples' Rural Fellowship" Bulletin.

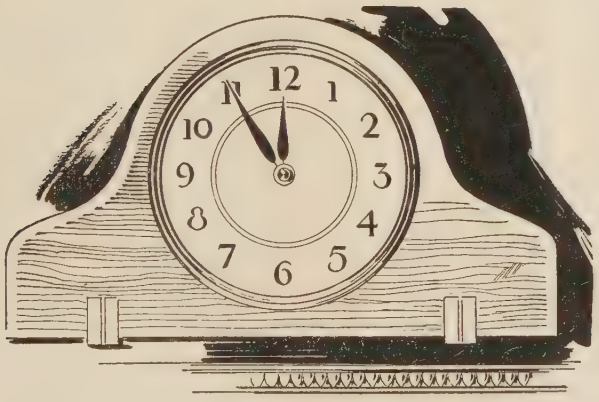
Burgess Memorial School

MISS VIDA ELLIOTT, principal of the Burgess Memorial Girls' School in Bilaspur, India, on April first wrote as follows:

"We have just finished our examinations for matriculation, and the examinations for the rest of the school will begin next week. This year we sent thirteen girls for the government exams. We will not know the results, however, until about June. Last year we had 80 per cent passing. I hope it will be even better than that last year.

"By the time this reaches you, our new school year will probably be starting (July 3). We cannot tell what the coming year will bring. These are troublesome times and we have already been asked to take refugee children in the school with no tuition fees. If the situation grows worse, who knows, our school may be taken over for hospital or other purposes."

June 30



It will be in time IF it's in the mail by midnight of June 30. Yes, June 30 is the *deadline date* on which we must turn to the records to compile the 1942 **World Call Honor Roll** of Churches.

Send all those new and renewal subscriptions to

WORLD CALL

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(That book offer in the May issue is good until June 30)

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Deals with every stage and phase of adulthood, especially with the contribution of religion to adult life.

It supports the new movement in adult Christian education.

It will help in the solution of problems confronting workers in and with adult groups.

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Colegio Internacional

OUR school begins its 1942 session on March 9, and it runs until November 20 or thereabouts. Enrollment prospects seem very good. We shall probably have a capacity crowd both in the boys' and the girls' dormitories. Our having started our church here so close to the school has frightened away some pupils. But others are coming. The composition of the student body is truly cosmopolitan. We are rightly named "Colegio Internacional." All of our students speak at least two languages; many of them speak four and five and six. Parents of children are from practically every country in Europe, and quite a few South American countries besides Paraguay. The Paraguayans, of course, speak Spanish and their own native Indian tongue, Guarani.

We are proud of the way our alumni are taking their place in the life of the country. Some are judges, others doctors, lawyers, dentists, pharmacists, businessmen, agriculturists, engineers. Three of them are in the United States now studying engineering. Amid the political storms that sometimes rock this country, when students strike against the government, and all secondary and higher educational institutions are closed for the entire year as happened in 1941, our school pursues an even course; its doors always remain open, and its activities go on normally. It is a steadying moral and spiritual influence in a perturbed environment.

We are beginning now to receive the children of our alumni—which shows that some of us who were here at the founding, are getting up in years! Our faculty is an interesting group, made up of about forty members. Some of them teach only one class, like chemistry, or literature, or psychology. Our mathematics professor is a cultured little Spaniard from Madrid, who lost everything he had in the Spanish civil war. He was in University City Madrid, during all that terrible bombardment. One of our Latin teachers is a doctor of languages from the University of Vienna. The man who teaches anatomy and personal hygiene is our school doctor, a Paraguayan married to a Uruguayan Protestant. He and his wife come to our church, and their children go to our Sunday school. When we have a faculty tea it makes quite a family group.

Sunday morning is a busy time for us. A religious service is held for the boy and girl boarding pupils up at the school at 8:15; the Sunday school at the church begins at 8:00 A.M.; the church service in Spanish at 9:30 and the English service at 10:45. I am planning to start a young people's meeting at 6:30 in the evening.

—M. L. NORMENT.

Asunción, Paraguay.

Book Chat

(*Continued from page* 26.)

had a former volume called *The Conservative Looks at Barth and Bruner*. He uses the crisis theologians to bolster up his analysis. We do not think this to be an essential part of his very clear outline of Paul's social teachings. A humanist, for example, could have made an equally clear analysis under the same chapter headings used by Dr. Rolston. The book is a product of the James Sprunt Lectures and is a recent selection of the Religious Book Club.

Books Mentioned on Page 26

THE HIGHWAY OF GOD, by Ralph W. Sockman. New York. The Macmillan Co. 228 pp. Price $2.00.

PREACHING IN THE EARLY CHURCH, by Hugh Thomson Kerr. New York. Fleming H. Revell Co. 238 pp. Price $2.50.

BY THIS SIGN CONQUER, by G. Bromley Oxnam. New York-Nashville. The Abingdon-Cokesbury Press. 214 pp. Price $1.75.

RELIGION AND THE PRESENT CRISIS, Edited by John Knox. Chicago. The University of Chicago Press. 165 pp. Price $1.50.

THE SOCIAL MESSAGE OF THE APOSTLE PAUL, by Holmes Rolston. Richmond. The John Knox Press. 250 pp. Price $2.00.

THE PREACHER'S DOORKNOB, by L. M. Zimmerman. Muhlenberg Press, Philadelphia. 35 cents.

An intensely interesting series of accounts of people who came to the preacher's door through the years of a long and rich ministry in a single parish. Included in the procession are tramps, prodigals, critics, "salesmen," the distressed, and many others. The stories are written with understanding and sympathy and often with a rare touch of humor.

—G. W. B.

"Treaty of Lancaster"

In 1762 the Governor of Pennsylvania arranged a treaty with the Indians at Lancaster to effect the release of missionaries held prisoners. The Fund sent representatives "with an order for five hundred pounds" to be paid the Indians upon return of the prisoners. The Treaty of Lancaster is symbolic of the services rendered clergymen for more than two centuries by the Presbyterian Ministers' Fund.

AT THE Treaty of Lancaster the Fund undoubtedly supplied *goods* to barter for the lives of the captives.

Today, the Fund will supply protection in *cash funds*.

Write for advice about your life insurance.

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Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1941, to April 30, 1942 Compared With July 1, 1940 to April 30, 1941.

	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1940-41	1941-42	1940-41	1941-42
Churches	$239,216.80	$276,157.55	$47,438.41	$27,857.18
Bible Schools	97,699.92	116,838.00	5,127.90	4,829.02
Christian Endeavor Societies	1,700.60	1,983.42	730.18	739.09
Women's Missionary Societies	141,946.64	142,644.74	9,284.59	2,705.22
Councils	107,141.19	118,682.22	6,594.14	2,756.00
Young Matrons' Missionary Societies	5,603.49	5,535.31	214.15	10.68
Guilds	15,526.11	16,084.00	1,512.82	183.51
Circles	3,989.59	3,456.66	119.67	55.28
Triangles	1,352.65	1,277.23	46.00	17.66
Children's Missionary Organizations	1,697.95	1,686.50	231.61	35.11
Unified Youth Groups	839.15	929.87	352.52	2,084.57
Unified Children's Groups	28.30	35.26	13.24	8.42
Individuals	12,246.31	10,063.18	17.339.58	12,097.68
Missionary Organizations totals	$278,125.07	$290,331.79	$18,368.74	$ 7,856.45
Grand Totals	$628,982.70	$695,373.94	$89,004.81	$53,379.42

[1]Gifts applying on percentages.
[2]Gifts over and above percentages.

Gain in undesignated and specific gifts—$66,391.24.

A Child's Picture Interest

By M. LOUISE C. HASTINGS*

NOT long ago I gave a six-year-old boy a large envelope of pictures which I had collected as I cleared out a closet. I supposed he would take them home and possibly make a scrapbook of them, but he said, "I will look them over and choose those I want." This was a new point of view, and I followed him to the porch, to see what he would do.

He held each picture up and studied it. And as he did so, he put all the animals, the children playing together and the trains and airplanes in one pile. In another pile he placed the pictures of mothers and children, fathers and boys, the Holy Night and Madonnas. With regard to this latter pile he said, "I don't want these." A picture of the ocean had fallen upon the floor, and I picked it up. "You do not care for this?" I asked. He looked at it and said, "Yes, I do! Put it with my train pictures, please."

Such discrimination was interesting. My own children at this age had loved pictures of mothers and babies, mothers and children and all kinds of family pictures. They were girls. Did that make a difference, I wondered. Perhaps the fact that the family ties in his home were not especially strong was the reason he did not care for family pictures.

When each of my little daughters began to notice pictures, I thumb-tacked a beautiful Madonna on the wall by the side of her crib. Each child grew to love her special picture, generally looking at it the last thing at night and the first thing in the morning.

A little later I fastened a strip of dark green burlap on the playroom wall and pinned pictures on it. These pictures I cut from magazines. Many of them were seasonal. Sometimes they were action pictures and we talked together about what the pictures were trying to tell us.

In the course of time when their playmates began coming to the house, I pinned pictures upon a screen and placed it in the hall. When the little guests put on their coats and hats to go home they would stand in front of the screen and look at the pictures. Sometimes they would talk about them.

In a family where such things are enjoyed the children will like acting out the stories suggested by different pictures. On rainy Saturday afternoons in our home the children generally planned little entertainments, and often some especially loved picture would be played.

Later, picture scrapbooks had their attraction and I found the children discriminated as they made them. My youngest daughter searched everywhere for pictures of cows and she saved her pennies in order to buy them.

Good pictures can bring delight to even the youngest children. So let us allow our boys and girls to have them and to see pictures in art store windows occasionally, and, if we live where it is possible, let us not neglect to take them to visit Art Museums. The dividends in later years may be quite worth while!

*Release of the National Kindergarten Association, New York, New York.

Books Received

WHAT MAN CAN MAKE OF MAN, by William Ernest Hocking. Harper & Brothers. New York. $1.00.

I STILL BELIEVE IN GOD, by Jacob A. Dell. The Wartburg Press. Columbus, Ohio. $2.00.

TWO OR THREE GATHERED TOGETHER, by Glenn Clark. Harper & Brothers. New York. $1.25.

YOU ARE MY FRIENDS, by Frank Laubach. Harper & Brothers. New York. $1.50.

THE ODYSSEY OF A FAITH, by Bernard Heller. Harper & Brothers. New York. $2.50.

WILL A MAN ROB GOD? by Ralph S. Cushman. Abingdon-Cokesbury Press. Nashville. 35 cents.

UP AND DOWN SOUTH AMERICA, by Anne M. Halladay. Friendship Press. New York. Cloth, $1.00; paper, 60c.

FUN AND FESTIVAL FROM THE OTHER AMERICAS, by Rose Wright. Friendship Press. New York. 25 cents.

THE TRADED TWINS, by Robert N. McLean. Friendship Press. New York. Cloth, $1.00; paper, 60c.

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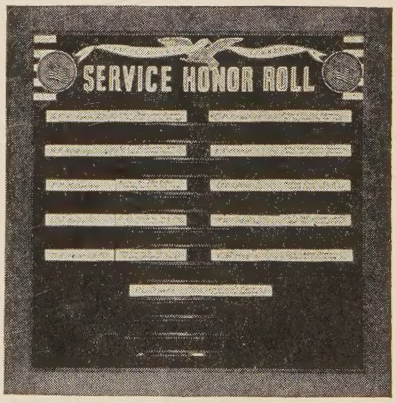

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WORLD CALL

The Last Page

A Children's Charter in War Time

Adopted by the U. S. Children's Bureau's Commission on Children in War Time at a Conference in Washington, March 18, 1942.

WE ARE in total war against the aggressor nations. We are fighting again for human freedom and especially for the future of our children in a free world.

Children must be safeguarded—and they can be safeguarded—in the midst of this total war so that they can live and share in that future. They must be nourished, sheltered, and protected even in the stress of war production so that they will be strong to carry forward a just and lasting peace.

Our American republics sprang from a sturdy yearning for tolerance, independence, and self-government. The American home has emerged from the search for freedom. Within it the child lives and learns through his own efforts the meaning and responsibilities of freedom.

We have faith in the children of the New World—faith that if our generation does its part now, they will renew the living principles in our common life, and make the most of them.

Both as a wartime responsibility and as steppingstones to our future—and to theirs—we call upon citizens, young and old, to join together to—

1. *Guard children from injury in danger zones.*
2. *Protect children from neglect, exploitation.*
3. *Strengthen the home life of children whose parents are mobilized for war or war production.*
4. *Conserve, equip, and free children of every race and creed to take their part in democracy.*

"Certainly"

(Luke 1:4)

Harry's friends know well his frequent remark—"Certainly!" If they taunt him he merrily replies, "Well, isn't it generally good to be sure?" One day he told us of places where he had been most happy to hear the word.

When Harry flew from Brisbane he heard the pilot ask the ground mechanic, "All O.K., Jenkins?" To which an honest man replied, "Certainly, sir!" When Harry was about to undergo his serious operation, the surgeon asked the sister in charge, "All tests and preparations in order, Stevens?" And with real fidelity the nurse replied, "Certainly, sir!" Harry's pal at the office was once set to seal and post the insurance papers for a valuable consignment on a coastal vessel. The ship was wrecked overnight. Next morning, when news reached him, the employer's first words were, "Did you mail those papers, Johnston? If you did not, I'm a ruined man!" But Harry's pal had already interrupted, "Certainly, sir!"

"But the 'Certainly' I like best," said Harry, after relating his experiences, "is that in the first chapter of the Gospel of Luke. It always reminds me that careful and intelligent men have been able to trust the story of Jesus from the start."
—G. J. ANDREWS. *Australian Christian.*

He Is a Brick

A brick is made of clay. So is a man.

A brick is square and plumb and true. So a man ought to be.

A brick is useless until it has been through the fire. So is a man.

A brick is not as showy as marble but it is more useful. Man is not made for show, but for service.

A brick fulfills its purpose only by becoming a part of something greater than itself. Same is true of a man.

And when a man fulfills this description he has a right to be called a brick.—*Religious Telescope.*

To Those in Service

A Promise

When you go away, we will be with you; in all your wanderings, we will think of you; in your time of danger and loneliness, we will pray for you; when you march, we will march with you; when you come back, we will rejoice and the reunion will bring peace once more to our hearts.
—*The Union Signal,* from Cape Town Pamphlet.

Publicity

It's not their sins that some people are afraid of. It's just the possibility of being exposed.

For instance, a storekeeper up in Pennsylvania, tired of waiting for customers to pay up old bills, threatened to post their names on an 8 by 23-foot billboard. Then he sat down and awaited results.

And he got results. The first afternoon five customers made payments. Next day he received fourteen payments on accounts dating as far back as 1928.—*Religious Telescope.*

Keep your mind on the great and splendid things you would like to do and then, as the days go gliding by, you will find yourself unconsciously seizing the opportunities that are required for the fulfillment of your desire.

Picture in your mind the able, earnest, useful person you desire to be, and the thought that you hold is hourly transforming you into that particular individual you so admire.—ELBERT HUBBARD.

And Bake on the Range

First Villa: "And I suppose you are going to summer in the country this year."

Second Villa: "No. We shall simmer in the city."

Families and Friends Are Important

A family is still the most important unit in society. Husband and wives should try to be interested in the same church. This is the time to consider these relationships. We suggest a family prayer-meeting. At Easter-time father, mother, children, and relations should try to have a common church home. Often, also, there are uncles and aunts, nephews and nieces, who might be influenced. Consider your fine family and the religious home best suited to their needs. Then there is the whole problem of friends. How delightful to have your friends in your own church. Look about you and see if any of your best friends are without a church-home. If you find that situation, why not try to lead your friends into your church? Talk to them about it. Tell them the good points about your church. Be helpful.—*Progress.*

Mingled Heart Beats

A Sunday school teacher after telling the little ones that a good man had a white heart while a bad man had one which was black asked a little girl what color her heart was.

"Striped" was the prompt reply.—Source Unknown.

A vacation is a short duration of recreation, preceded by a period of anticipation, and followed by a period of recuperation.

One Minute Sermon

After Baby came Papa forgot to be crabbed and selfish. When the soft little arms were around his neck he lost his habitual grouch. The fastidious epicure didn't care if his own soup got cold while he was feeding the baby. No one thought there was anything particularly heroic about him, but Papa risked his life to save the baby from a passing automobile and would willingly have gone under the wheels if necessary to do it. Papa doesn't use bad language any more for fear sonny will hear. Papa teaches his boy his evening prayer and so remembers his own.

When the little boy said, "Who is God and where is Heaven?" Papa said, "Come, my boy, we will go to church and find out."

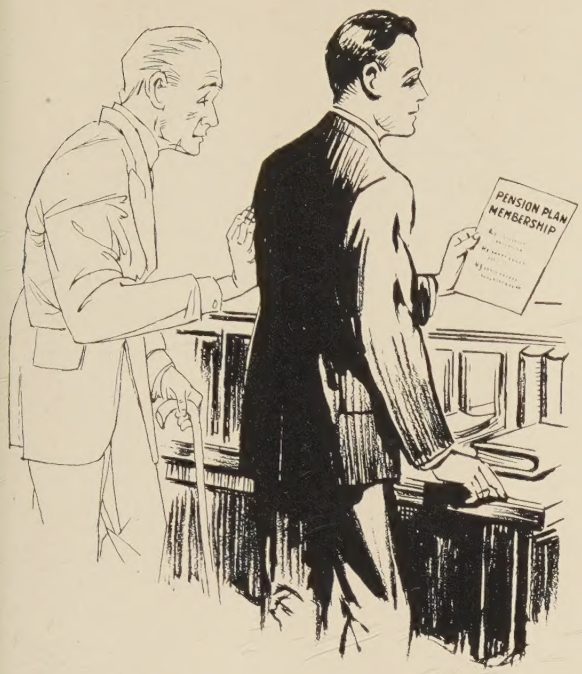
And that is what the Prophet meant when he said, "A little child shall lead them."

—W. B. MILLARD.

In *Advance.*

It is good to have money, and the things money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things money can't buy.

—GEORGE HORACE LORIMER.



There Is an Old Man In Every Preacher

"Needless to say I am glad to be in the fold, for there is an old man in every preacher."

THE young man must get ready to take care of the old man (himself). The only safe sure way yet discovered for the entire ministry, is membership in the Pension Plan.

1. *The Minister* pays month by month 2½% of his salary. Any minister can do it. About 2000 are.

2. *The church* pays an amount equal to 8% of the minister's monthly salary. Any church can. Nearly 2000 are.

The Benefits are three:

No. I. Pension for old age accumulated through all the years of membership. One-half continued to widow.

Here is where the young man provides for the old man.

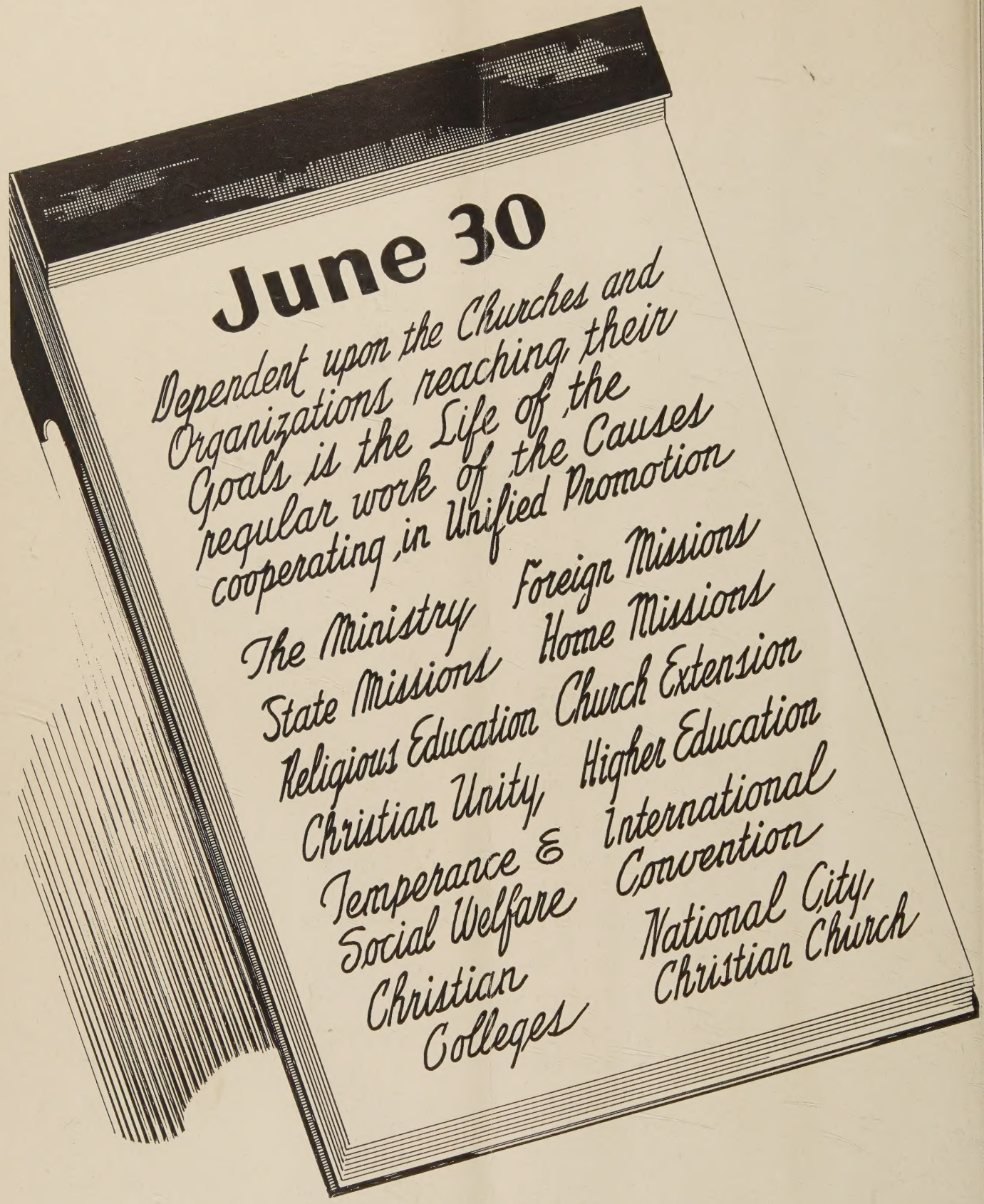
No. II. For death in active service, cash death benefit to widow, widow's pension, minor child's pension.

No. III. Pension for total and permanent disability, with widow's and minor child's pension.

Eventually the young man must start preparations for caring for *"his own old man."* WHY NOT START NOW?

Send First Month's Dues of 2½% and 8% to

Pension Fund of Disciples of Christ
800 Test Building
Indianapolis, Indiana



Remit All Offerings for the Cooperating Causes

— *to* —

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